

UC-NRLF



B 4 614 835

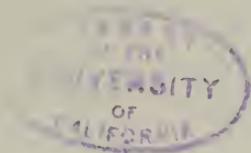
LIBRARY
OF THE
UNIVERSITY OF CALIFORNIA
GIFT OF
MRS. MARY WOLFSOHN
IN MEMORY OF
HENRY WOLFSOHN

DEATH RECORD.

DEATH RECORD.

ON LEAVING THE CEMETERY.

"Then shall the dust return to the earth whence it came, and the spirit shall return unto God who gave it." (Ezek. xii, 7.) Peace be with you, all whom death has united in this field, the last home of so many departed ones. Peace be with your souls, which have been recalled by the voice of God to eternal life. Amen.



THE END.

ON SETTING A TOMBSTONE.

"A mere shadow are our days upon the earth." (Job viii, 9.) Naught is left to me of him who has gone "to the valley of the shadow of death" but a stone bearing his name. This is all we have to mark the spot where his mortal remains are laid, to remind us of what we too shall soon become. In the grave all our efforts end. Here is nothing but a fragile stone or a nameless grave, to recall to us the memory of those whom we leave behind, unless we sow the seed of goodness and useful deeds in our earthly career, the fruits of which we shall reap in heaven.

O thou! who sleepest in the dust, this monument was not needed to recall thy name, for thy precious memory is enthroned in the hearts of many; but thy gentle qualities and kind friendship have so endeared thy image to my soul, that death alone can efface the remembrance of the loss I have sustained in thy decease.

May thy body rest in peace. Lord! in setting this stone to the memory of.....I beseech Thee to grant repose to his (*her*) soul, give him (*her*) the peace of the righteous, and admit him (*her*) to the joy of contemplating Thy divine presence.

Vouchsafe Thy mercy to me, O Lord! that my spirit may one day also enjoy eternal beatitude, and make my memory worthy of being honored and preserved among those whom I shall leave behind. Amen.

AT A GRANDPARENT'S GRAVE.

With deep veneration I approach thy tomb to do homage to thy memory, dear grandfather (*grandmother*), and recall to my mind thy many virtues. May this tribute of love and respect be a worthy offering to thy memory, which shall keep me in the path of rectitude, that I may follow the example of piety and goodness thou hast left to our family. I will strive, with the help of God, to leave a like heritage to my children.

May my vow to honor thy memory by the practice of virtue be acceptable to God, and may He aid me in my righteous endeavors. Amen.

AT A FRIEND'S OR RELATIVE'S GRAVE.

Mayest thou rest in peace, dear friend! Death has severed the tie that united us in this life, to be renewed everlastingly in a happier world, whither I shall one day follow thee.

Now, faithful to thy memory, I implore God to grant repose unto thy soul; and to vouchsafe to me the grace of a reunion when His holy will shall call me hence.

My God! permit that the soul of him (*her*) for whom I mourn, freed from earth's painful struggles, dangers and difficulties, and purified through thy mercy, may share the joys of the blessed in eternity. Amen.

seize mine, and lead me up, and show me the way unto purer light, unto higher joys.—O Lord! may my (*brother's—sister's*) spirit have attained to eternal peace, that (*his—her*) heart, satisfied by Thy river of love, be filled with the highest clearness and cheered by the highest salvation! Peace be unto this consecrated spot that contains these remains. Amen.

AT A BROTHER'S OR SISTER'S GRAVE.

May peace be thine, dear friend of my youth! What gentle memories and bitter regrets cluster around this tomb. Alas! death claimed thee too soon, and removed thee too early from those who loved thee. What grief! to think that we, whom one roof sheltered, one mother nourished, the same hearts cherished and the same hands blessed, are forever separated! We were so happy together; thy friendship was so sweet a support. Alas! thy departure has turned our joy into mourning. Nothing on earth is lasting. I grieve in my selfishness at having lost thee; but thou art happy near our Heavenly Father, and this thought will inspire me with courage and resignation, as likewise the glorious hope of meeting thee again in a better world, where eternal joy awaits the righteous.

O my God! grant unto my brother's (*sister's*) soul the happiness of the righteous; grant that, purified by death, he (*she*) may rejoice in the beatitude of Thy divine presence. Amen.

day of my life, when I shall hope to join thee in the dwelling-place of the Most High.

May thy dust repose in peace, and thy spirit enjoy eternal beatitude. Amen.

AT A BROTHER'S OR SISTER'S GRAVE.

Full of loving recollections I draw nigh unto the grave of my beloved (*brother—sister*) whose memory can never cease. Oh! that thou hast departed from me, that thou hast been taken from me, with whom I was united by the most tender bonds of blood and love. My spirit wanders back to the days of our childhood which we passed together, in joy and sorrow, with the most fervent devotion and attachment, when, faithfully clinging to each other, we entered upon the paths of life, and strove towards our aim, and endured together, with the most sincere mutual sympathy, all suffering and trials. Verily, life was of value to us because we enjoyed it together. And though now and then differences of opinion and intentions would separate us, how quickly would we again extend our hands to each other, and forget all! All at once thou wast taken from me—relentless death tore thee from my arms. Thy picture stands before me and fills me with unutterable woe and longing. Alas! thou shalt never return unto me, and I must wait for the time when we shall be re-united. Then thy spirit—as once thy hand,—will

AT A CHILD'S GRAVE.

Here lies the hope and joy of my life. O God! to overcome thoughts of despair, and to learn resignation, I must pour out my heart to Thee, and implore thy pardon; for how grievously must I have sinned to be so sorely smitten! And yet, O Lord! I recognize Thy love, and humbly bow to Thy holy will; Thou hast deprived me of my child. Not for him, but for myself do I grieve. He is near Thee. (*For a child of tender age:* He has quitted this life before he could experience its sorrows or passions; his pure soul has returned to its Source, in the abode of purity and eternal joy.)

What Thou doest, Lord! is well done, Thou didst give, Thou hast taken away, blessed be Thy name. Yet, O Lord! it is for my own heart that I mourn, it still bleeds at its bitter loss. I strive to submit with resignation; yet my strength will sometimes fail to bear the burden of my grief. Aid me, O God! for Thou knowest the strength of my faith and trust in Thee. Thou wilt not condemn a father's (*mother's*) tears; for Thou, God! didst endow me with tender affections.

O Thou! beloved child, who, although so young, didst awaken so much joy and love, receive this tribute of thy parent's sorrow. Thou art now among the angels that serve near the throne of our Heavenly Father; yet will thy memory endure to the last

able woe! Alas! the blossom that death broke off, was my happiness, and the life which was extinguished at Thy command, filled my heart with cheering hopes. By the side of my darling child, taken away so soon, I hope to enjoy the delight of existence in double measure, to endure more easily all sufferings, and to look towards my end without fear and trembling; for I hoped that (*his—her*) hand would close my eyes. But Thy thoughts, O Lord, are not our thoughts, Thy ways are not our ways. Thou hadst given me my beloved child, Thou hast taken (*him—her*) away, Thy name be praised! Yea, even from the depth of my grief I worship Thee with reverence. Whatever Thou doest is well done; Thou art our loving Father when Thou blessest and when Thou chastisest, when Thou givest and when Thou takest away, when Thou grantest life and when Thou sendest death. Thou woundest and bindest up again, Thou strikest, and Thy hand healeth again. Therefore, I pray unto Thee, Eternal God! fill Thou my saddened heart with consolation. Strengthen my confidence in Thine all-just ordinations, preserve me in obedience to Thy holy will. Forgive my sins, O Lord! and deliver me from all evil. Let the spirit of my child enjoy fullness of joy in Thy glorious habitation of peace; open unto it the source of truth and light, and let it ascend higher and higher in its everlasting salvation. Amen.

AT A WIFE'S GRAVE.

Beloved wife! my heart is sorely grieved; my whole earthly happiness lies entombed with thee. O thou! whose confiding love was the crown of my existence, whose kindness and devotion formed the joy of my heart! how can I avoid grieving, when I think that our children are deprived of thy tender affection and watchful care? O watch over them in thy blessed state! May thy memory guide them to do what is good, and be a protection for them against temptation and sin. May they always remember, and strive to imitate, thy gentleness, piety and virtue.

O God! grant unto her for whom I mourn, all the joys of eternity: grant that her soul may watch as a guardian angel over my bereaved children; remove every evil influence from them, and lead them in the way of righteousness, so that we may one day be all deemed worthy of being numbered among the blessed.

Repose in peace, beloved spirit! and may we meet in eternity. Amen.

AT A CHILD'S GRAVE.

Sweetly slumbering the darling of my heart rests here—my dear, early departed child; peace unto (*his—her*) soul! God of grace and mercy! forgive the depressed heart of a mother trembling in unutter-

AT A HUSBAND'S GRAVE.

Thou sleepest beneath this tomb, dear husband; thou canst not hear me, neither canst thou see my tears. It has pleased God to remove thee from my love. My existence is now a void; joy and happiness have fled with thee, and I must bear the burden of life alone; for thy hand can no longer protect me, nor my heart repose on thine. All is cold and dreary, and I come to pour out my grief at thy grave.

Here, near thy lifeless clay, I seem to be, for a moment, united with thee again; thy spirit communes with mine, joins me in prayer, and comforts me with the hope of another existence.

May God support me in this heavy trial; may He in mercy pardon the words of bitterness which have escaped from my widowed heart. (*If there be children, say:* O God protect my bereaved children, deprived of their earthly father's care. Heavenly Father! extend Thy omnipotent protection, and inspire them with a love of duty and fidelity to our holy faith, and veneration for their father's memory.)

O my God! permit that my tears and sorrow may serve as an expiatory sacrifice for my sins, and for those of my family. May my endeavors to practise what is good atone for my errors, and be accepted in order to secure the salvation of my soul. May my husband, O God! repose in eternal peace, and may it be Thy holy will to unite those in heaven whom Thy blessing had joined on earth. Amen.

is written in Thy holy book. To this hope and promise I shall ever cleave. The thought that death cannot have altogether destroyed the bond of our hearts shall be my comfort in my mourning, balm to my wounded soul; and as my love follows him into yonder world, thus he will—I am convinced thereof—look down, with his love and his blessing, upon me (and my children whom he has left behind in orphaned condition); and as I raise my tear-moistened eye in fervent prayer to Thee, my God, to implore heavenly salvation *upon him*, he will, in return, invoke Thy mercy and grace *upon me (us)*, and thus our souls will meet before Thy throne.

But unto Thee, O All-good Father in heaven! who art a father to the orphan and a judge to the widow in Thy sacred height, unto Thee I confide my life now deprived of its earthly protection, and my children bereaved of their guide and supporter. May Thy love surround me, Thine almighty strength strengthen me, Thy wisdom enlighten me, that I may walk through life strong and courageous; that I may be enabled to fulfill the duties and obligations which are now my lot in double measure, with a manly spirit and a womanly heart, and to preside over my house with understanding and strength, and satisfy all its wants. Amen.

Mayest Thou, O Father of all, not be angry with me, that I lament thus bitterly, that my soul mourns so deeply over that which Thou hast ordained. My God! I do not take upon myself to murmur against Thy dispensations and to censure Thy ways. Thou art the God of love and wisdom; what mortal could perceive and understand Thee? Who could presume to judge Thy ways and ask Thee: "What doest Thou?" Whatever Thou doest is well done,—therefore do I in the dust adore Thee and in humility pay homage to Thine inscrutable counsel. But can I command my heart not to feel my misfortune? Can I say to my grief: "Flee from me!" to my mourning soul: "Be cheerful!"?

And why should my soul not mourn, now that its other half has been separated from it; why should mine eyes not be filled with tears, now that the most brilliant star of my days is extinguished, now that the prop and pillar of my house is broken, the blossom and adornment of my life withered, and the most precious treasure of my heart given up to decay?

But no! only his earthly part, his body, his tenement of dust has been returned unto dust whence it was taken, but his nobler being, his immortal part, his spirit continues to live with all its thoughts and feelings, with all its faithfulness and love. "*The dust returneth unto the earth as it was, and the spirit ascendeth unto God who gave it.*" Thus it

My heart seems to feel that thy tender love still watches over me; thy dear voice still appears to bid me follow the duties of religion towards God and mankind. O may I in performing good deeds on this earth, and following thy bright example, prove my veneration for thy memory, and obtain forgiveness for the pains and tears I have cost thee.

O deeply loved mother! may thy pure soul, now released from its earthly bonds, experience heavenly joy, and look on me with love and pity.

Merciful Father! hearken to the prayers of a child, who implores Thy favor for his (*her*) mother. Have compassion, judge her leniently, and receive her soul in mercy into the home of the blessed, so that she may rejoice eternally in Thy goodness. Amen.

AT A HUSBAND'S GRAVE.

Hither, unto the silent dwelling-place of death, my heart, sad and dreary even as this place, feels attracted. Surrounded by the night of the grave my beloved husband rests here, and my burning tears may flow upon his tomb, my lamentation be poured forth in undisturbed currents. Far from the tumult of life, no stranger's eye, no unsympathetic word desecrates my grief; Thou alone, O my God, art witness to the pain that has taken root in the depth of my soul, causing life with all its beauties to appear dark to me, and all its joys to seem covered as with a veil of mourning.

honor and satisfaction. Whatever dispensation may come upon me, I will endure it in memory of thee, as though thou still didst walk before me, admonish and warn me,—as though thine eye did still see all my actions, until my hour of departure also shall come, and my spirit ascend to yonder heights, there to be received by thee!

Eternal Father in heaven! preserve peace on this consecrated grave which I irrigate with my tears, that the honored remains of my beloved mother may rest therein undisturbed! And unto her glorified soul mayest Thou vouchsafe an eternal abode of bliss, in which the noble, pure spirit may behold Thy countenance in everlasting joy. Amen.

AT A MOTHER'S GRAVE.

"The Lord gave, the Lord hath taken away, blessed be the name of the Lord." (Job i, 21.) It has been Thy will, O God! to take my beloved mother from me. This earth covers the precious remains of her who was devoted during her earthly existence to the well-being of her children. She rejoiced with us in our joy, and sorrowed with us in our grief; she lived only to promote our happiness. Her body lies here, beneath this cold earth, and I only shed fruitless tears on her silent tomb.

I come hither, O mother! to honor thy revered memory, and to commune, in thought, with thy spirit.



thy tear shed at my error was at the same time a tear of forgiveness—O sacred spirit of my mother! behold the tears flowing forth from the eye of thy child in the memory of thee,—they are all that I can yet offer unto thee, accept them as a sacrifice of thanks and love!—

Didst not thou teach my lips the first word of prayer and direct the child's emotions up to God? Didst not thou implant pious thoughts in the heart of thy child? Didst not thou guide my first steps in life, and watch over me day and night? Yea, unto thee I am indebted for the germs of all that is good, for the indestructible seeds of piety, religion and virtue! Yea, here I confess it and spread my confession as a lucid shroud upon thy grave.

How couldst thou be separated from me, though removed from this earth? I feel thy presence by the warm stream of feelings flowing through my soul at this moment. Yea, thou dost still bear with me all my grief, rejoicest in my joys, mournest over my aberrations—but thou dwellest in the light of knowledge and truth, and knowest the end, and the evanescence of all that is earthly, and art conscious of the mercy of God, and, therefore, at ease on account of all my destinies, and invisibly inspir'est me with comfort and courage. Thus then I will again, near this thy sleeping-place, resolve firmly and solemnly, to live in thy spirit, to walk in the path of duty and virtue, piety and religion, worthy of thee, unto thy

I beseech Thee! receive my father's soul among Thy faithful servants; and when my hour shall come, grant that my spirit may likewise be united with these in a life which is unending.

Rest in peace, O my father! and may thy spirit enjoy, in eternity, the contemplation of the living God. Amen.

AT A MOTHER'S GRAVE.

My dear, beloved mother, who sleepest beneath this sod, for ever laid at rest in the lap of earth—thy child draws nigh to thee with the tear of mourning in her eyes, burning even as on the day when they brought thee hither. Thy spirit sojourns upon the heights of eternal light, but couldst thou ever forget thy child, still walking in the shadows of earth? No! a mother's love is everlasting, eternal, even as her soul is eternal, even as God is eternal who implanted that love in her heart! In pain thou gavest me life, and yet thou didst greet me with a gladsome smile when I lay in thy arms;—thus thou didst ever endure the sufferings of life and accept them with a mother's smile.—What trouble is there, that thou wouldest shun, what care that thou wouldest not endure for me? As thou wouldest watch at my bed of sickness,—as thou wouldest sacrifice all for me,—as thy first and thy last glance at me was full of self-sacrificing love,—as thy heart excused even my failings, and

earth, and graciously forgive whatever sin and transgression he may have committed from human weakness. And may all his sufferings, troubles, tribulations and hardships which he had to endure during his earthly sojourn, be his atonement and propitiation before Thee, that he may be a partaker of eternal peace, beatitude and salvation in Thy divine presence. Amen.

AT A FATHER'S GRAVE.

My father, my kindest friend, my dearest benefactor, whom God had appointed to love and protect me, reposes in this silent grave. I shall never hear again his dear voice; death has stilled his loving heart; his friendship and kindness can no longer comfort, neither can his counsels and example guide me. Alas! I cannot now make a return for his devotion or loving kindness, nor have the happiness of surrounding his old age with marks of respect and solicitude; but I will strive to show my respect for his memory by deeds of righteousness and obedience to his expressed wishes while he was yet on earth, and this endeavor will surely bring me consolation. Assist me in this, O God! with Thy counsel, inspire me with wisdom and intelligence, and enlighten me that I may follow the right path. Cause my works on earth to reflect honor on my father's memory, and do Thou, Lord! accept them as an expiatory sacrifice for any sins he has committed.

once possessed in him. He, the faithful guide of my youth, my monitor and counsellor, did attend, with wise circumspection to the ennoblement of my spirit and the strengthening of my body; he illuminated my mind and filled my heart with love; he submitted joyfully to all *the struggles of life*, in order to procure to his child *the joys of life*. O my dear father—while I remember thee, my tears are streaming forth, and my heart is overflowing with love and grief. But what can my love profit thee now? It can no longer cause thee *earthly joy and earthly happiness*, who art far removed from all *earthly wishes, earthly wants, and earthly cares!*

But doing good, practising charity, ennobling the heart—these are *heavenly joys* which a child may prepare for his glorified and sainted father. And these joys I will prepare for thee, by performing good actions in thy name and in thy spirit;—these shall be the sacrifices to be offered up by me upon the altar of my filial love,—may God record them in His book of eternal life, unto thy beatitude and salvation in thy heavenly habitation!

O God of heaven and earth! as my sainted father has left behind, *in paternal love*, his blessings, thus do I, in return, *from filial love*, bless his memory before Thee, and pray unto Thee for the salvation of his soul. Oh! mayest Thou also remember him in love and mercy, mayest Thou remember every noble deed, every good action which he performed on this

sainted spirit is fanning upon me. How could the memory of the glorified being ever vanish from my heart and soul? As long as I shall walk upon this earth, this sacred memory shall be faithfully enshrined within the inmost recesses of my soul, until I also shall conclude my earthly career and meet again the loving and loved being whose loss I deeply mourn.

Father of life! I pray Thee to vouchsafe rest unto the soul of my sainted (*father—mother*). May (*his—her*) spirit have found peace upon the heights of eternal light,—pure, undimmed peace unto all eternity! May (*his—her*) soul be bound in the eternal bond of life. May it tarry before Thee in purity and salvation! And for me, (*his—her*) earthly child, who still walks in the shadows of this world, subject to changing fortune, to error and sin, may that sainted soul intercede before Thy throne, that I may be protected upon all my ways and deserve Thy grace. O Lord! Thou givest, Thou takest away, Thy name be praised for ever and ever. Amen.

AT A FATHER'S GRAVE.

All-merciful God! In this silent field, where the earthly remains of my departed father rest, I will dedicate my filial tears and emotions unto his memory. Now, that I have lost him, the dear one, for this earthly life, I fully know what treasure of love I

These consoling thoughts dispel the gloom of this mournful spot, where I, in my turn, must one day seek my rest. The grave is the gate which opens for us a new state of existence, where our good works are our only true possessions; these are never lost, and will obtain for us grace in the sight of Him who is our impartial Judge. O God! regard with pity those who sleep here in their last resting place; may their good deeds, their earthly sufferings, and the pangs of death, be regarded by Thee as a ransom for their souls; and may it please Thee to appoint their portion in eternal bliss.

Guide me, O Heavenly Father! during my earthly pilgrimage; so that when it shall please Thee to call me hence, my soul may appear worthy of Thy salvation. Amen.

ON THE ANNIVERSARY OF A PARENT'S DEATH. (*JAHRZEIT.*)

This day recalls to my mind the solemn and sorrowful day on which the soul of my beloved (*father—mother*) departed from its earthly tenement, on which the eye broke that once so lovingly and tenderly rested upon me, on which the hand was palsied in death that once so faithfully guided and supported me—a day of painful recollection, of ever renewed mourning! The ever honored picture of my dear parent appears before my soul, the breath of the

MEDITATIONS AND PRAYERS ON VISITING THE GRAVES OF THOSE WE LOVED.

My soul is filled with sadness on entering this mournful abode of the dead. Here are ended all human projects and desires, passions and endeavors; pride and lowliness, wealth and poverty, love and hate, all sleep here alike in peace.

How terrible would be our anguish and despair, if faith did not reveal to us the immortal destiny of the soul! Were we not to acknowledge a future responsibility, there would be no such impulse as duty; the loftiest sentiments, therefore, the holiest affections, would lose their incentive, and remain uncultivated as useless emotions.

But *all* ends not here. Death is not annihilation; it is but the entrance to a better existence, and leads to eternal life; for in death the soul casts off its material garment to enter the abode of immortality.

Those loved ones, whose ashes repose beneath this sod, are not eternally lost to us; they live in the presence of our Creator, and their graves serve as a memorial to those who loved them in life, and hope to be united to them in eternity. O ye whom I have loved so tenderly! although you repose now on your last bed of rest, you will live forever in my heart, I pray for you on earth; as I feel that you watch over me in the abode of the blest, where I hope, one day, our souls will be united in glory.

this departs, what is left? Naught but clay and ashes. Of what avail therefore are dignity and riches? will they not be left to strangers? do we not return naked as we came? why, then, should we listen to the voice of passion? why are we intoxicated with success, when such is sure to be our end?

Let us cast aside all iniquity, amend our conduct, and return to our Father, the King of kings; for repentance and prayer will obtain His mercy. Let us examine our ways, and think of our end, for we know not when the day of death will come. Let us lift up our hearts to God; for we have been led away by worldly illusions, and have been wandering astray, like sheep without a shepherd.

May the death of him for whom we now mourn, cause us to repent while there is yet time; for we know not when we may be summoned before the tribunal of the MOST HIGH.

Grant, O Lord! that this warning may not be lost to us; but do Thou assist us to make a proper use of our days on earth, so that we may employ them righteously, and secure thus our salvation. Call us not unprepared, we beseech Thee, into Thy presence, until we shall have been able to efface our sins by pious acts and righteous deeds. Amen.

which Thou hast made. Then shall I profit from my woes, and all times rest in Thy hands; for Thou, O my God! art my Savior and my living Redeemer. Amen.

PRAYERS FOR THE DEAD.

REFLECTIONS.

How dare we, inhabiting this frail clay, raise our eyes in pride. Should we not rather remember that our body, like that of the crawling worm, will soon be mingled with the dust?

Man is vainly proud of his reason and intellect; yet these treasures cannot save him from the decrees of divine justice, if he wickedly makes a wrong use of these possessions.

Let us reflect then, whence do we come, and whither are we going. Human life is limited like that of the plant; a day may destroy what the preceding one has produced. Is it not better to die in righteousness, than to fall a prey to temptation and sin in the pursuit of the perishable wealth and fleeting power of this world?

Frail from our birth, we consume our energies in toil after riches; the body resists the call of religion so long as it remains animated by the soul; but when

dens that Thy paternal hands may impose upon me. In Thee, O God! I trust, for Thou art nigh unto all who call upon Thee. Amen.

PRAYER IN HEAVY SICKNESS.

O Lord! answer and compassionate me, for I am full of distress, and humbled in mine afflictions. I am bowed down with weakness as a child, and without Thine aid, how shall I bear my troubles? Oh, that my deeds had been worthy of Thine approbation, then had my soul been satisfied and my heart rejoiced. Yet, do Thou, O God! regard my contrition, hear my prayer, and lend Thy mercy even as a staff for my support. O Lord! pains and evils are inherited with the nature of man, yet my soul shall not be shaken by their approach. For, on whom shall I call for help but on Thee? And where shall I rest my hope but in Thy mercies? “*Though my flesh and my heart fail, God is my consolation, my portion for ever; for, lo, they that are far from Thee shall perish, they that go after the favor of others shall be destroyed.*” Ah! were my days of sorrow lengthened to the number of mine offences, yet, O Lord! I would still bless Thy name, and Thy dispensations, for Thou art my consolation, the resting place of my soul. Then, wherefore should I complain? I will resign myself to Thy will, for Thou, O Lord! art the Author of my being, and wilt not destroy the work

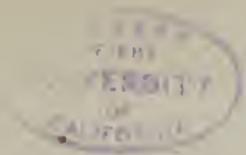
good Father! whenever and wherever (*he—she*) may have erred, and remember all the good and charitable deeds which (*he—she*) may have performed,—Oh! let these deeds now intercede for (*him—her*) before Thy throne of justice and mercy.

May my fervent prayer come before Thee, that the hour of deliverance and salvation may soon arrive, and our tears of woe be turned into tears of joy and gratitude. Amen.

PRAYER FOR A SICK CHILD.

O All-merciful Father! from the depth of my aggrieved heart I implore Thee: spare my child, do not take away this treasure that Thou gavest unto me from Thine boundless grace and goodness. I know this treasure is *Thine*, as all other boons which I call mine; Thou disposest of them according to Thy holy will. O! may it be Thy holy will to preserve for me this precious jewel! Once Thou spakest unto Thy suffering Congregation: “*Call unto me in need, and I shall hear thee!*” And through the inspired Isaiah Thou gavest the consoling assurance unto Thy people Israel: “*I will pour my spirit upon thy children, and my blessing upon thine offspring!*” Oh! extend this paternal promise also upon my child, grant him (*her*) health and long life.

And unto me grant strength in all the cares and trials of life, fortify my courage in the fulfillment of my duties and in the endurance of all the heavy bur-



sacred bard teaches me: "He that trusteth in the Lord, mercy shall compass him about." Return, O God! unto my beloved husband, his former strength and vigor, return him unto his sacred duties, and let him work, yet for many years, for the welfare of our family! Oh! may this be Thy holy will. Amen.

PRAYER FOR SICK PARENTS.

More in tears than in words is my prayer poured forth this day, before Thee, All-merciful Father! in tears burning and abundant, produced by woe and anxiety! For what is more saddening for the heart of a child than to know that a dear parent is prostrated upon the couch of sufferings and sickness? And however much I trust and hope in Thy mercy, yet with trembling and alarm I bow before Thee, to implore of Thee the life, the health of my beloved (*father—mother*). Thou hast proclaimed the word: "*Ye shall seek my face!*" I seek Thy face with a longing heart. Oh! do not hide it from me. Hearken unto my fervent prayer,—let not my tears flow in vain before Thee, have mercy upon my dear (*father—mother*), quicken (*him—her*) with the soft dew of Thy grace, mercifully pour Thy healing balm upon (*his—her*) wounds, and let the rays of Thy goodness and compassion descend upon (*him—her*), that (*he—she*) may be uplifted by their warmth and restored to strength and vigor. Forgive (*him—her*), O All-

ADDITIONAL PRAYERS.

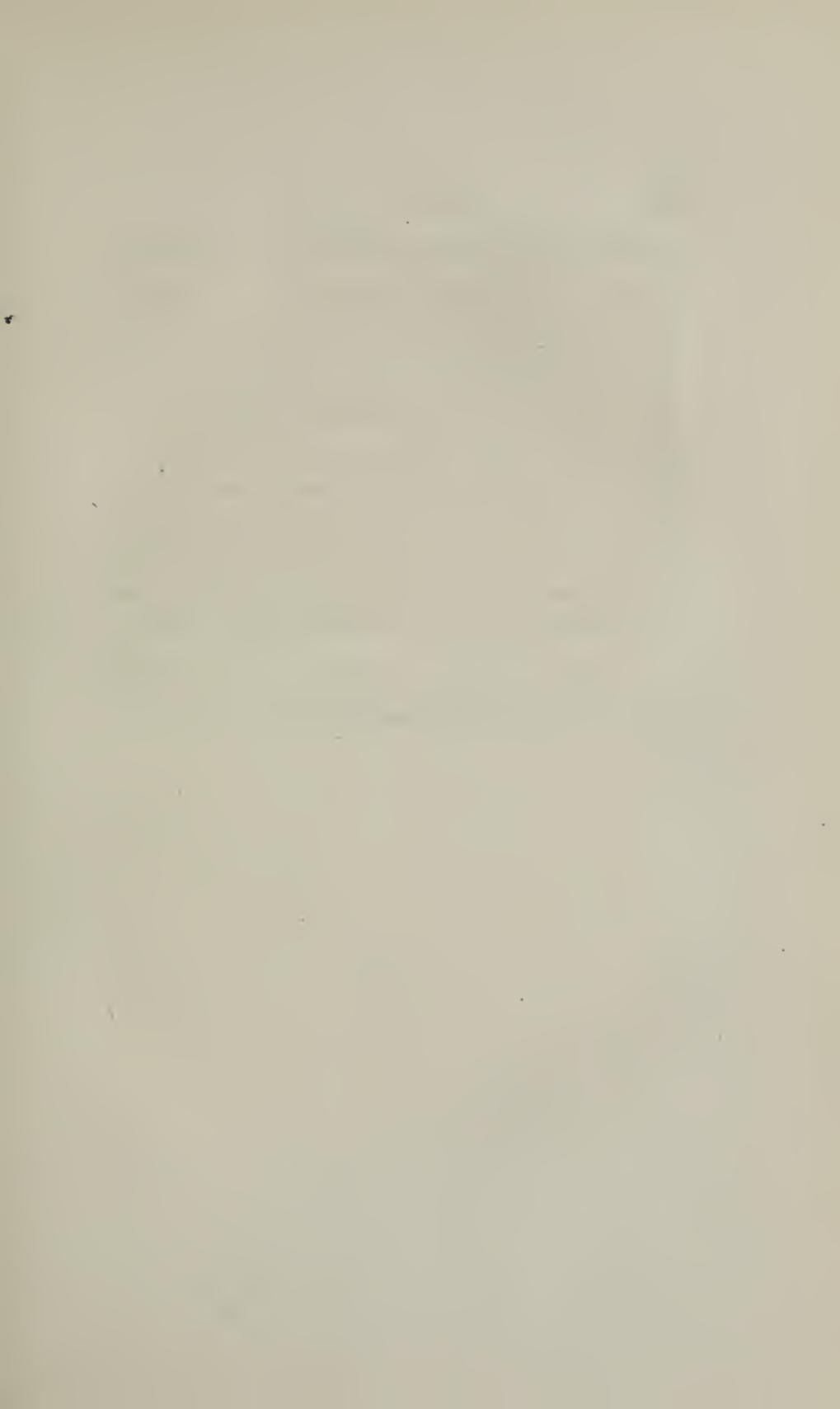
PRAYERS FOR THE SICK.

PRAYER FOR A SICK HUSBAND.

From the depth of my heart I call upon Thee, O my Lord. Awful is the darkness that surrounds me on account of the sickness of my beloved husband. With a contrite, anxious and lacerated heart I implore Thee, that Thou mayest preserve unto me, yet for many, many years, the precious treasure which Thou, in Thy grace, didst vouchsafe unto me.

Refreshed by no slumber nor rest, the nights pass away before me; bitter woe is my severe companion, for the happiness of my family lies prostrate, the crown of my house is surrounded by dark clouds. O Lord! hearken unto my prayer,—remove this heavy weight from my heart! Do not deprive me of the dearest and highest of all treasures, do not tear the heart from the heart!

But the hope written within my heart, by the belief of my fathers, speaks unto me with consoling words: “Confide,—and endure, whatever the Lord may have ordained for thee!” Yes, I wait upon Thy paternal grace, I trust in Thy mercy, as the



With a contrite heart I repent all I have done against thee, all I have thought against thee. O! that thy pity may be moved and thy prayers may be active for me, that the Lord God, blessed be His name, may pardon all my sins: and all my transgressions against His law and against His creatures may be blotted out; and that His help may be extended to me, that I may cling to His law without stint or hindrance. And may the Lord lead me henceforth on the still waters of peace, and happiness and grace may be my portion all the days of my life, so that I may always dwell in the House of God. Amen.

וְעַשְׂיוֹת וּפְעָלָתִי גָּנְגָה, אֵו כֶּלֶםֶת אֲשֶׁר הַתְּרַשְּׁלָתִי
מִעְשּׂוֹת לְכֻכּוֹרָה, הַכֵּל הַהִיא אֲצֵלִי בְּשֶׁגֶגָה יוֹצְאָתִ
מִבְּעֵת מִטְּעָת, וְכֶלֶםֶת אֲשֶׁר עַשְׂיוֹת שֶׁלָּא כְּחַנּוּן הַנְּגִינִי
מִתְּחִרְתַּת עַלְיוֹ פְּחַרְתָּה גְּמוּרָה. וְאַבְקָשָׁה שִׁיכְמָרוּ
נָא רְחַמְּמִיךְ עַלְיוֹ וְתַעֲמֹד בְּתַפְלָה וּבְכַקְשָׁה לְפָנִי
מֶלֶךְ פָּלָכִי הַמְּלָכִים הַקְּרוּשׁ בְּרוּךְ הוּא שִׁיכְתָּלֵ
לֵי בָּרָבְּ רְחַמְּמִיו וְחַסְדָּיו עַלְכֶלֶםֶת שְׁחַטְאָתִי
וְעַוְתִּיתִי וּפְשִׁיעָתִי הַן גָּנוּבָה וְהַן גָּנְגָה בְּרִיּוֹתִיו, וּעֲוֹרְדָלִי
בָּרָבְּ רְחַמְּמִיו וְחַסְדָּיו לְשִׁמְוֹר מִצְוֹתָיו. וְאַלְיָטְרִידָנִי
מַטְרֵד וּמַשְׁטֵין. וְעַלְמִי מִנּוֹחוֹת גָּנְהָנִי. וְנַאֲרִיךְ
יָמִי וְשָׁנָותִי בְּגָעִים. וְאַזְכֵר טֻוב וְחַסְדָּר יְרִדְפָּנִי
כֶּלֶםֶת חִי וּשְׁבָתִי בְּבֵית יְיָ לְאַרְךְ יָמִים. אָמֵן סָלה:

Thou alone blessest all. The eyes of all are directed to Thee; and Thou givest to all their food in due time. Thou openest Thy hand and satisfiest all living in mercy. I cast my burden upon Thee and Thou wilt sustain me.

And ye pure souls! pray for me, that my lot be blessed: so that I may serve God with a perfect heart all my lifetime; and that I may go hence into life immortal, when my day will come, and leave behind me a good name; and then dwell in your midst in the heavenly Eden above. Amen.

PRAYER FOR FORGIVENESS OF SIN COMMITTED AGAINST DEPARTED ONES.

To be recited on the grave.

Peace be with thee, hallowed and purified spirit, now resting in the bright realms on high! Perfect peace with thee, who dwellest now with the angels above, whilst thy mortal remains repose in the quiet grave. But, alas! I am pained and oppressed by sin and iniquity; and hither I came now to this, thy dark grave, to ask forgiveness from thy spirit for all the wrong I have done or meditated to do to thee when living with us on earth. Behold, I confess, I acted wrong against thee (*N. N.*) I have sinned against the law of God in striving to harm thy name, or in neglecting to fulfil my obligations toward thee.

אַפָּה יְיָ בָּרָכָת וּמִבְּרָה לְעוֹלָם, עַיִן כָּל אֱלֹהֶיךָ
וִשְׁבָרוֹ וְאַפָּה נוֹתָנְלָהּם אַתְּ-אֲכָלָם בְּעֵתָה, פָּותָח
אַתְּ-יְדֶיךָ וּמִשְׁבִּיעַ לְכָל-חַי רָצְוֹן. עַלְיוֹךְ יְיָ אַשְׁלִיךְ
יְחִיבָּי וְאַפָּה תְּכַלְּפָלְגָנִי:

וְאַתָּן נִשְׁמוֹת הַקָּדוֹשִׁים וְהַתּוֹרִים הַעֲטָרָנָה
אֶלְيִי בְּעָדרִי, שִׁירִים קָרְנוּ וְגַבְיוֹת מְפֻלִּי, לִמְעֵן אֲכָל
לְעַכְדוֹ בְּלִבְבָּשׂ שְׁלָמָם בְּלִיְמִי חַיִּים. וּכְשָׁם טָוב וּכְשָׁעה
טוֹבָה אִפְּטִיר מִזְהֻעוֹלָם חַזָּה, וַיְהִי חָלָקִי גַּעֲפָנִים
בְּנֵי עָדָן, אָמֵן:

PRAYER FOR FORGIVENESS OF SIN COMMITTED AGAINST DEPARTED ONES.

נְשָׁלוֹם עַלְיוֹךְ אַפָּה רֹוח הַקָּדוֹש וְהַתּוֹרָה. וּשְׁלוֹם
לְנֶפֶשׁ וּלְגַםְתָּהָה בְּשָׁחָקִים בְּהָרוֹר. מְנוֹתָתָה תְּהִיה
שְׁלָמָה. לִמְעָלָה מְפֻלְּאָבִי רַוִּיחַ. וּעֲצָמוֹתָה יִנוֹחָה
בְּקָכָר בְּשָׁלוֹם עַל-מִשְׁבָּכוֹן: וְאַנְיִי עַנִּי וּכֹואָב. מְחֹלָל
מְפַשְׁעִים וְחַטָּאים שֹׁוֹאָב. בָּאתִי הַנָּה לְמִקְומָם
קְבוּרָתָה וְלִכְיָתָה מִשְׁבָּכוֹה. לְהַחֲחָנוּ לְךָ וּלְפִיסָּךְ
עַל אֲשֶׁר פְּعָלָתִי וּרְבָרָתִי וְעַל-לְבִי רְכָרִים
שָׁהָם נָגֵר כְּכֹורֶה וַיּוֹזֶה וְהַרְחָךְ וְהַזְּרָה, וְהַנְּגִי מָזְרָה
וְעַזְבָּה וְאָמֵר גַּעֲנִיחִי לְךָ (פָּנוּנִי) בַּי חַטָּאתִי לְךָ
אֱלֹהִי יִשְׂרָאֵל וְלְךָ. וּכְלִמְהָה שְׁחַרְתָּהָרָתִי וּרְבָרָתִי

Thus rest, rest in peace, ye upright slumberers! Repose until the King of life, the Lord of heaven and earth, will exclaim: "Rise, ye upright ones! Rise to everlasting life!"

Source of life! Grant that we may enter into a life of happiness and peace, until the faithful messenger will draw near, and the anointed of the God of Jacob, and affectionately restore the hearts of parents to children, and the hearts of children to parents, and when righteousness will precede us. We will then praise and adore our God with all praises and glorifications; for He is great, mighty and tremendous. He revives the dead by His mere word, who does great and unsearchable deeds, marvellous things without number. Blessed be He who reviveth the dead.

PRAYER FOR DAILY BREAD.

To be recited on the graveyard.

May it be Thy will, O Lord, our God, and God of our fathers, that my daily sustenance, and that of all thy people Israel, proceed from Thine hand, so that it always should be plentiful and honorable. Let me never depend upon the gifts or loans of man: but let me ever depend on Thy bountiful hand. May all my labor be fruitful, and may it never be barren. May my work lead to life, not to death. May Thy sacred name never become desecrated through me; and may I be one of those that promote good among mankind. Fill my hands with Thy blessings, and my heart with Thy goodness.

ישרים נוחו ערד יערה עליכם רוח מפרום, ויאמר
שוכן מרים אדורן הרים, עמדו ישרים ושומו
לחיים, ואו פקיצו ותרננו ותקומו ותחיו: ואנחנו
נכנים לחיים טובים ולשלום, ערד אשר יקרב חלום
שיר נאמן משים אלה יעקב, והשביך לב אבות
על-בניהם ולב בניים על-אבותם, וצדק יהלה לפניו:
ונחלה ונשבח לאלהינו עשה נדלות עד אין חקר
ונפלאות עד אין מספה, הוא האל הנורול והגבור,
מפור אסורים ברכרו, מתחה מתים במאמוּר.

ברוך הוא מתיה תפתיים:

PRAYER FOR DAILY BREAD.

To be recited on the graveyard.

יהי רצון לפניה יי אלהינו ואלהי אבותינו שיחי
מוונמי ומוננות בני ביתך עם-מוונות כל-עטך בית
ישראל מכתרים ומאמתים ומצדיקים ביהה, ואל-
פצריכני לידי מתנה בשר ודם ולא לידי חלואתם
כפי אם לירך המלאה הפתוחה והרחבה, ותהי
מלאכתך וכל-עשותך לברכה ולא לעוניות, לחיים
ולא למוות, ותובני שלא יתחלל שם שמים על-ידי
וähיה מנהמוציאים ומשפיעים טוב לכל-ארם
פמיה, ותplitא ידי מברכותך ושבעני מטוקה, כי

Eternal, and accept our prayers with mercy and favor! Amen.

SHORT PRAYER ADAPTED FOR VISITING
THE GRAVE OF EITHER FATHER, MOTH-
ER, SON, DAUGHTER, BROTHER OR SIS-
TER, RELATIVES AND FRIENDS.

May God remember thy soul for good. *[May He preserve thee from the terror of the grave.]

May He grant unto thee a sweet slumber, and mayest thou rest in the grave in perfect ease. May the merit of thy pious deeds be extended to us in the time of trouble, and thy soul be treasured up in the treasure of life, in association with all the pious ones in Israel.

PRAYER ON QUITTING THE BURIAL
GROUND.

Peace be unto you, ye pure beatified souls, emanations from the effulgence of Him who created the luminaries. Behold, I go my way, and my soul blesses the Eternal, the God of life, to whom I direct my prayer. O may He deign to guard within me my soul and spirit; may He hear the prayers of those who seek Him, increase the honor of His perfect ones, and heap grace and mercy on His pious and meek in the land, who perform His commandments: so that they may see their descendants grow strong in health, and in the fear of God, and cause them to behold the solemn assembly in the sacred temple.

* At the grave of those departed within a year add.

**אֱלֹהֵינוּ שְׁמָע ייִת אֱלֹהֵינוּ וַתְּקַבֵּל בְּרָכָם וּבְרָצֶן:
את הַפְּלָתָנוּ:**

SHORT PRAYER ADAPTED FOR VISITING
THE GRAVE OF EITHER FATHER, MOTH-
ER, SON, DAUGHTER, BROTHER OR SIS-
TER, RELATIVES AND FRIENDS.

וַיְכַר אֱלֹהִים אַתְנַשְׁמַתְךָ לְטוּכָה (בשנה ראשונה
למייתתו יוֹסֵף ווַיְשִׁמְרֶךָ מִחְבּוֹת הַקָּבָר מִרְפָּחָה וּתְוִילָּה)
וַתִּישַׂן שְׁנַת עֲרָבָה. וַתִּנְוַתֵּבְךָ בַּקָּבָר בְּמִנְוָתָה
נְכֹנָה. וַיַּכְתֵּב פָּנֶן עַל בָּعֵת אַרְתָּה. וַגְּשַׁמְתָּךְ
פָּהִי צְרוּחָה בְּצֹרֹור הַמִּים עַמְּדָשָׁאָר צְדִיקִים
וְצִדְקָנִיות שְׁבַנְן עָהָן אָמֵן:

PRAYER ON QUITTING THE BURIAL
GROUND.

שָׁלוֹם עַלְיכָן הַנְּשָׁמוֹת הַטְּהוֹרוֹת, גַּאֲצָלוֹת מִזְוָּה
יוֹצֵר הַמְּאוֹרוֹת: הַנְּגִי הוֹלֵךְ לְדַרְכֵי, וַגְּפֵשִׁי אַתְּנִי
בְּרָכֵי, וְלֹאָל חַי הַפְּלָתָנוּ, וַשְּׁמַרְבִּי רֹוחִי וַגְּשָׁמָהִי
יְשַׁמֵּע עֲתִירַת הַזְּרַשְ׀יוֹ, וַרְבָּה בְּכֹוד נְשָׁלָמִיו, יוֹסֵף
חַן וְחַסְדָּר לְעָנָנוּ הַקְדוֹשִׁים עֲשֵׂי מְצֻוָּתָיו: וּבָכְן נָוָהוּ



draws near to us, be | ment, that draws towards
remembered and in- | us, be remembered and
scribed sealed

in the book of a happy life and of blessing, to pardon and forgiveness for all our sins and transgressions. Father of mercy! Grant us a happy and blessed year, a year of felicity, of peace, of truth, of redemption, of gladness, of honor, of good assembly, of subsistence, of enlightenment, of ease, of consolation, of Divine assistance, of piety, of sanctity, of peace and of salvation. Deign to send Thy blessings on our undertakings, grant our requests, and fulfil our desires; exalt our horn on high, terminate our sufferings, collect our dispersed, and hasten to redeem us. Pardon the sins of Thy people of Israel, who are yet alive, and of those whose souls have quitted their earthly coils. *[Pardon and cleanse us on the approaching sacred Day of Atonement from our sins, so that all may be free from guilt on the great and awful day of judgment, as indicated in the Day of Atonement.

May the godly and meritorious deeds of those pious ones who repose here, and of those who sleep in Hebron, be extended to us, to remove from me and from all Thy people of the house of Israel all wrath and anger, so that I may not quit fruitlessly this awful place. Send us Thine anointed one, rebuild for us Thy sacred house, restore Thy Divine glory to our glorious land, and deal with us bountifully in our latter end. May Thy paternal mercy prevail over us; for Thou art our God. Hear us, O

*On the day before **יום ה'כפ'ור** add.

הבא עליינו לטובה | עליינו לטובה וברכה
 ולמחילה ולסליחה עלכל-חטאינו שחתנו
 ושעינו ושפשענו לפניו. והנור עליינו שנה טובה
 לחיים טובים ולשלום שנת אמת שנת ברכה
 שנה נאלה שנה דיצה שנה זהה שנה געד טוב
 שנה וברון שנה חרות שנה טובה שנה ישועה
 שנה כלבלה שנה למו שנה מנוחה שנה
 נחמה שנה סייפה שנה עורה שנה פרות
 שנה צדקה שנה קדשה שנה רצון שנה
 שלום שנה תשענה וההן ברכה במעשה ידינו
 ותملא כל-בקשותינו וצריכינו ותוקף למעלה
 קרגנו והאמיר כי לאורתינו וקץ וסוף לנלוותנו
 ותמחר לנו לנו. ספר לעטך ישראל הרים
 עוזנה ולאשר פריח יי' ויצאה נפשם מנינה:
 (ברב יוד כפור מוסיף וביום הבפורים היה הכפר
 עליינו. לתר אוננו מכל-חטאינו. ולפני יי'
 יתר כל-אדם מוחנו ביום הדין הגדול): וכור יי'
 לבני אדם הקדושים אשר הארץ הקפה האחים
 מוסידי חבל, בוכחות ובוכחות כל-ישני עבר פשוויה
 מפני ומכל-עמך בית ישראל כל-צדקה יגון ואף
 וחרון, ותملא בקשתנו ותשלח לנו משיחנו
 והכנה לנו בית קדרשנו ותחויר שכינה לארכנו
 ותטיב לנו אתריתנו והט מסך עליינו כי אפה

Grant to remove from us, and from all the people of the house of Israel, trouble, sorrow, affliction and evil mishaps. Amen.

PRAYER ON VISITING THE BURIAL GROUND ON THE DAY BEFORE NEW YEAR (*ערב ראש השנה*) AND ON THE DAY BEFORE YOM KIPPUR.

May it be acceptable in Thy presence, Thou, eternal God of mercy and forgiveness, who sittest on the throne of mercy, to incline Thy tender compassion towards us, and to look down from Thy celestial seat on Thy [servant] [handmaid], who with a trembling heart and a contrite spirit ventures to approach this awful and sacred spot of the pious ones, who repose here in peace, to invoke Thy paternal forgiveness for the sins, iniquities and transgressions which I have committed. Enter not into rigorous judgment with us; for no one can be justified before Thee. Alas, I feel my unworthiness, I am conscious of my transgressions; yet do it for Thy sake and for the sake of the merit of the holy ones, who slumber in the dust; for, unto Thee and for Thy salvation are our eyes continually directed, that Thou mayest justify us in Thy judgment.

[On the Day before the New Year.]

Grant that we may on the ensuing morning of the New Year, that

[On the day before the Day of Atonement.]

Grant that we may on the ensuing morning, the day of fasting and atone-

הִי יְהוָן וַיְהִי עֲסָקָן בָּאֹרֶיתָא קְרִישָׁתָא וַיַּעֲרָא
מִבֵּן וַיַּמַּלֵּעַ עַפְתָּה בֵּית יִשְׂרָאֵל אֶרְהָ וַיַּגְּזַן וַיַּנְחַתָּ
וְכָל-מַרְעֵיו בַּיָּשֵׁן אָמֵן:

PRAYER ON VISITING THE BURIAL
GROUND ON THE DAY BEFORE NEW
YEAR (ערב ראש השנה) AND ON THE DAY BE-
FORE YOM KIPPUR.

יְהִי רָצֵן לִפְנֵיכֶם יְהָוָה הָרְחוּםִים וְהַפְּלִיחֹות,
מֶלֶךְ עַל-כָּל-הָאָרֶץ, הַיֹּשֵׁב עַל-כִּסֵּא רְחוּםִים,
שְׁמִיחָנוּלְלוּ רְחוּמִיךְ עַלְנוּ וַתַּחֲנַתָּה בְּחַסְדְךָ עַמְנוּ
וְאֶל-תָּבוֹא בְּמִשְׁפְּט עַמְנוּ כִּי לֹא יִצְחַק לִפְנֵיכֶם כָּל-
חַי. עַמְוד מִכְסָא דִינָה וַיֵּשֶׁב עַל-כִּסֵּא רְחוּמִיךְ
וּרְחִם עַל-עַמָּה הַקּוֹרָא לְשָׁמָה וַיַּכְרְנוּ בַּכְרָוּ
טוֹב לִפְנֵיכֶם וַעֲשֵׂה לְמַעַן וְלִמְעָן שְׁכַנֵּי עַפְרָ
הַקּוֹרְשִׁים אֲשֶׁר בָּאָרֶץ קָמָה כִּי לְכָ עִינָנִינוּ
מִיחָלוֹת וְלַחֲשִׁיעָתָה מִקְוֹתָה צִדְקָנוּ בְּדִינָה וְנוֹכֵר

(געיג ר' ר' גאנַה). (גאנַה יוֹס כְּפָווּ).

וְנִפְתַּח לִפְנֵיכֶם בְּסִפְר | וְנִחְתַּם לִפְנֵיכֶם בְּסִפְר
הַחִים לְטוֹבָה וְלִכְרָכָה | הַחִים בּוֹה יָם
בּוֹה רָאשׁ חַשְׁנָה | צָום הַכְּפָרִים הַבָּא

not my own mouth pronounce me guilty, saying: Wherefore have thy children died during thy life? I will rise and justify myself before God. For, as for these lambs, what have they done to terminate their earthly existence? Yet for all this do we render our thanks unto Thee, and declare the justice of Thy sentence, and tremble at Thy reverence. And Thou, Eternal God of my life! hearken unto my prayer, and may the pure soul of my beloved child rise and shine in the presence of Thy Divine glory, and in the assembly of the cherubim!

Thou, my child, who hast been entrusted to me but for a moment, rise with thy supplication before Him who hearkens to prayer, that He may deign to pardon my sins, the cause of thy early death! May His rod and dread not terrify me; may my days be fulfilled in happiness, and my years in pleasantness! May naught but happiness and tender mercy attend me all the days of my life, so that I may dwell in the house of the Eternal in length of days. May He in His mercy deliver me and the remnant of my children from death and barrenness, from disease and dejection, from trouble and distress, and from want and misery. May the Most Merciful, who bestoweth His infinite compassion on our righteous forefathers, lead thee, beloved soul, into the garden of Eden: there to delight in the fellowship of the righteous. May thy untimely death be considered as an offering for, and an expiation of my sins and of those of my household, so that He may not continue to afflict me. Grant to bless me with good children, who may enjoy good health, and delight in Thy sacred law.

לְאָמֵר מִפְנֵי מַה מָּתַן בְּנֵי בְּתֵי יְהוָה, קֹסֶם וְהַצְּדִיק
לְפָנֵי אֱלֹהִים, וְאֲלֵהֶת הַצָּאן מִהָּעֵשֶׂה, אֲשֶׁר מַעֲוָלָם
יַצָּאוּ וְפִרְשֻׁו? כִּי עַל-הַכְּבָל יְיָ אֱלֹהֵינוּ אַנְחָנוּ מִזְרִים
לְךָ. וּמִצְדִּיקִים דִּינְךָ וּלְירָאָתְךָ אַנוּ תְּרִידִים: וְאַנְּיָ
חַפְלָה לְאַל חַי. שְׁעִילָה הַגְּשָׁמָה הַטְּרוֹרָה. אַל-
מוֹלְ-פָנֵי שְׁכִינָתוֹ לְהָאִירָה. וַיְשַׁתְּהַעֲשֶׂה בָּה שְׁעָשָׂוּם
וְאַחֲנִים וַיַּעֲלֵה בְּמַעַלְתַּת הַבְּרוּבִים: וְאַתָּה וּרְעֵי
אֲשֶׁר חִיָּת מִתְּנָה בְּיָדֵי לְפִי שָׁעָה. עַמְּדָה בַּחֲפָלָה
וּבְכַקְשָׁה לְפָנֵי מָאוֹין שְׁוֹשָׁן. וּכְבָר עָנוּי אַשְׁר-
עָרְמוּ לְקִיחָתָה מִמְּנֵי וְאַל-יְבָרָעָנוּ שְׁבָטוּ וְאִמְתָּהוּ.
וַיִּמְלָא יָמֵי בְּטוּב וְשְׁנָוּתִי בְּגָעִימִים. אַךְ טֹב וְחַסְדָּ
יְרָדְפָנִי בְּלִימֵי חַי וְשְׁבָתִי בְּבֵית-יְהָוָה לְאַרְךָ יָמִים.
וַיִּצְלַ אָתֵי וְשָׁאֵר וּרְעֵי מִפְּרָחָה מִשְׁכָּלָה. וּמִבְּלָ-
מְחָלָה וּבְחָלָה. וּמִבְּלָ-צָרָה וּצְוֹקָה. וּבוֹקָה מִבְּוֹקָה
וּמִבְּלָקָה. וּמִמְּחָל עָנוּי וּדוֹנוּי. וְאַל-יְוִסְיפָ לִיסְרָנִי:
וּרְחַמְּנָא דִּירָחָם עַל-אַבְּחָחָנָא צְדִיקָא. וְעַל יְתָה
לְגַן עַדְן לְהַשְׁתַּعֲשָׂה בְּהָרִי צְדִיקָא. וְהַעֲדָךְ יְהָא
כְּפָרָא עַלְנָא וְעַל כָּל-אֲנָשֵׁי בֵּיתָהָנָא. וּקְרָם מְרָא
עַלְמָה לְהָוָא כְּקָרְבָּן דִּי מַתְּקָבֵל בְּרַעֲוָא. וְלֹא יוֹסִיף
עוֹד לְאַבָּה. וּמִמְּלָ הַזְּבִינָא. וּמִפְּנַדְנָא בְּנָנוּ דְּבָרֵינוּ

High and exalted One, that He may deign to pardon and to forgive the sins and transgressions, and the evil deeds which I have committed. May He lead me in ease, comfort and quietude, even to an old and hoary age; may He ever guard me and the remainder of my children from irrevocable destruction, from untimely death, from every sickness and plague; and guard my going out and my coming in, with life and peace, from henceforth and for evermore. Beloved child! Go to thine end, and repose in peace, and rise for thy lot at the end of the days, with all the righteous ones. And He being merciful, forgiveth iniquity, and destroyeth not; yea, He frequently turneth away His anger, and awaketh not all His wrath, and when He will send Elijah the prophet before the coming of the great and fearful day of the Eternal, to restore the heart of fathers to their children, and the heart of children to their fathers, then He will comfort both me and thee! Amen.

PRAYER ON VISITING THE GRAVE OF INFANTS.

Peace be unto thee, pure soul, once wrapt in the body of my beloved child! How transitory has thy earthly life been! Thy existence was more ideal than reality. We, frail mortals, dare not, cannot dive into the hidden wisdom of the unscrutable decree, to unravel the cause of thy early, untimely death. Is it merely as a trial of my implicit resignation, of my love to, and my faith in God, or is it because of my sins that testify against me? But let

ונשא, שיכפר ווסלח לעונות ולפצעים ולמעשים
הרעים שחתאתו לשעوت ושבועת ושבועת ושבועת
ונהלני על-מי מנחות בנות ושותה עריזקה
ושיבה, ושמור אותה ושאר ורעד מנדילין ותרצה
עוד כל-ימי הארץ, ומפתחה שלא פמנה, גם
מקל-חלי וככל-מבה. ושמור צאתה ובאי לחיים
ולשלום מעתה ועד עולם: ואת לך לך ותנו
ותעמרי לרגליך לך תימין עם כל-הצריים:
והוא רחום יכפר עון, ולא ישחית, ותרקה להשביב
אפו, ולא יעיר כל-חמתו, יבשלהו את אליה
הנכיה לפניה בוא היום הקדול והנורא, אשר יכוא
להשביב לב בנים על-אבותם ולכאנות על-בניים,
או נס לי נס לך ינחים, אמן:

PRAYER ON VISITING THE GRAVE OF INFANTS.

שלום עליך נשמה טהורה. אשר מלכשת היה
בנוף ורעי. ולא יצאה לעולם אלא בכה ולא
ככועל הרבייה: ואנחנו לא גרע בכשי ר' רחמנא
וחפכה. אסדים יסורים של-אהבה. או אס-
עוגינו ענו בנו כירבא חובה: ולא פי ירשענינו

PRAYER ON VISITING THE GRAVE OF GROWN-UP CHILDREN.

Peace be unto thee, thou pure soul! Thou, my delight, my longing, with whom God had favored me on this terrestrial world. Thou hast been entrusted to me by His infinite kindness, and in His unsearchable wisdom He deemed proper to deprive me of thee. Blessed be His sacred name. O how beloved were thy words to me. Thy name, thy remembrance, were the delight of my soul. But, alas! my beloved has withdrawn from me. He appeared and vanished; I called him, but he gave me no answer; I sought him, but found him not. I, short-sighted mortal, dare not penetrate into the Divine secret. I cannot fathom the reason of thy untimely departure. Hast thou only been entrusted to me for a certain time, or have my sins been the cause of thy early death and my heavy affliction? Alas! either way I was not permitted to train and rear thee, beloved child. Thou didst come forth like a flower; thou didst blossom in the morning, thou didst promise precious fruits; but how untimely, how early in life hast thou been blasted by a scorching sun, and crushed by a tempestuous storm, like a flower that is cut down in the morning, withered and scattered. I, a sadly bereaved [father] [mother], come therefore to the valley of weeping, to pray to God that He may receive thy soul in His heavenly seat, and to protect it in His sublime and secret place.

Thou most pure and heavenly soul! Rise and appear with prayer and supplication before the Most

PRAYER ON VISITING THE GRAVE OF
GROWN-UP CHILDREN.

שָׁלוֹם עֲלֵיכָ נְשָׁמָה יְחִידָה, אֲשֶׁר הָיָת מַתִּיחָ
עוֹפֶף אֶרֶם אֲשֶׁר נַפְשִׁי לוֹ כְּמָה, מָוֹצָא מַעַי וַיּוֹצַא
חַלְצֵי אֲשֶׁר נָתַן לִי אֱלֹהִים בָּזָה עַל-פָּנַי תְּבָל
אָרֶצָו פָּאַשֵּׁר יִשְׂרָאֵל עַל-בָּעֵינָיו, בְּרָצָנוּ נָתַן וּבְרָצָנוּ
נְטָל: חַבֵּב הָיָה עַלְיָדָבוֹ, תָּאוֹת נַפְשִׁי לְשָׁמוֹ
וְלִזְכָּרוֹ. הוֹדֵי חַמְקָה עַכְרָה, נְגָלָה וּנְכָסָה נְرָאָה
וּנְסָפָר, קָרְאָתָיו וְלֹא עֲנָנִי בְּקַשְׁתָּיו וְלֹא מְצָאָתָיו:
וְאַנִּי לֹא יַדְעַתִּי בְּכָשִׁי דַי רַחֲמָנָא וַרְזָחוֹ. אֲםַרְתִּי
פָּנָה עַל-מְנֻת לְתַחְווֹרָה בְּפָמָנָה. אוֹ אַסְעָנִינוּ
עַנוּ בָּנוּ לְאַיוֹז סִבְחָה מִהְעָנוֹת שְׁתִיבָּה עַלְיהָן
לְקַבֵּל הַפְּרָעָנוֹת: בֵּין כֵּה וּבֵין כֵּה לֹא זְכִיתִי לְנַדְלָוֹ
יוֹתָר, וְאַף כִּי אַמְרָפִי אַתְּרִי מָותִי אַעֲלָה בְּהַמְּרָ
אַתְּוֹה בְּסִנְסָנוֹ, נַפְרָדוּ נַפְרָצָו עַלְיוֹ בְּגֹורָת אַדְנָנוֹ,
וְאַלְכָה לְיִשְׁרָה בּוֹכִים, אַל-הַפְּלָעָה וְאַל-הַבּוֹכִים,
וְאַתְּפְלַלָה אַל-אַל עַל-נְשָׁמָתוֹ, וְעַלְנָה אַל-מְכוֹן
שְׁבָתוֹ, וְעַסְתִּירָה בְּסָרָר עַלְיוֹן יְרוּם חַבְיוֹן: וְאַתָּ
נְשָׁמָה עַמְדִינָה בְּהַפְלָה וּבְקָשָׁה לִפְנֵי אֶל-רַם

of a wife to a husband has been compared to one doomed to see the destruction of the glorious temple, then the death of a husband to a wife surely resembles the overthrow of the whole universe. Rise, therefore, beloved of my soul; pray, supplicate and implore the mercy of the Most High and Holy One, the Father of the fatherless and the Judge of the widows, to have mercy on the remnant of thy flock; that He may deign to pardon my sins, and to support my house that is broken down, to grant me a remedy for my sufferings, and to look down from His celestial abode with compassion on me, and on all that depend on me. Heavenly Father! be Thou my comforter, my healer; remove from me every disease and affliction, repair my ruin and provide for me and my children our daily wants. Grant that they may grow up like the cedars: that their roots may strike, and their branches spread. May their remotest posterity be wise, understanding, honored, attached to Thy sacred law, and devoted to piety and virtue, and may they spend long years in riches, honor and ease.

Grant me Thy paternal aid; strengthen me in the fulfilment of my arduous task, for it is Thou who protectest the weak, and raisest the drooping spirits of the fatherless, and never despisest the prayers of widows.

And thou, heavenly soul of my beatified husband! May God remember thee for good. May thy sacred ashes repose in peace, until thou art awakened to everlasting life, and to uninterrupted bliss, joy and gladness. Amen.

על-כעלה פחרבו ביתם. הנה פרט מהיפת
הבעל על-אשתו באלו נחרב העולם ומרומו. על
כן רחם על-פליטה צאן יהה. ועמד-נא בתקלה
ובבקשה לפני אל רם ונשא אמי יתומים ובין
אלמנות: שיכפר על-חתמתי ויבנה בריסטוי.
וישים צרי למקרה. וויחם עלי ועל-טהר אשר
חלו בי. וינהם אותי וירפא כאמי. ויסיר כל-
מחלה וכל-געגוע מקרבי. ווישב בנין בית הרים.
ולרגע לחים מוון יצדה ופרום. ויגדלים בעז ארו
וברוש. ויאור מאכלנו כסבר ותרס. וינשאיר לנו
ענף ושרש. בנים ובני בנים. חקמים ונכונים.
נשואו פנים. עוסקים בתורה ובמצוות כל-הומנימים.
ובאריכי ימים ושנים בעשר וכבוד על-מי מנוחות
חוגים: ואתה, נשמהך האותה. תמיד יונרנה
אליהם לטובה. ונופת נמות פה במנוחה, עד כי
תעמוד לתחיה, לשzon ולחרדה, אכן:

enlightened my darkness and cheered my gloominess. Thou, the crown of my glory, and the remedy of my affliction. But, alas! now my sun has gone down, and I, a bereaved widow, am left alone and destitute. My brightness disappeared, and my delight vanished. Alas! when I enter my house, when I look this way and that way and perceive thee not, I exclaim in the anguish of my heart, Where art thou? Wherefore hast thou forsaken me, the grieved of spirit? Who will console me, who will heal my affliction, and who will stay the tears on my cheeks? I come to-day to the valley of the fountain of tears; to the cleft of the rock of the resting place of my delight and joy. I sought him and found him not; then I called out from distress, Peace be unto thee, and to thy purified soul. Mayest thou rest in, and be protected under the shadow of the Divine Glory, and ever be remembered for good.

I beseech Thee, O God! look on the affliction of Thy handmaid; behold my grief, my contrition, my crushed spirit, my troubled mind and my great disquietude. *[Behold, with whom hast thou left these sheep,—mine and thine, lambs which thou hast left to themselves! Thou didst go to rest, but us thou hast left to sorrow. Who shall teach them knowledge, who make them that are weaned from the milk understand the ways of the living God and the spirit of our inherited faith? Who will guide us in the path of rectitude, and who will teach us the right and proper use of time?] To whom hast thou entrusted thy sorrowful widow? Verily, if the death

*A Mother of a young family adds.

מחשבי היהת לי עטרת צבי. ורפאות מכואבי:
 ועה ששמי שקעה: ונשערתי בדר ונלמזהה.
 בכואו לבייתי ואפנה כה וכיה ואראאה כי אין איש.
 ואמר איפה: איך עובתני עזובה ושכחה אשה
 עצובת רום. בכה אבקה ודמעתי על-ליך. אין
 לי מנוח ולא משיב גוני. ואבא היום אל-חנון
 בכת עיני. אל-גקרת צור מנותת תבר ששני.
 ובקשתיו ולא מצאתיו: אך מנדפסר קראתיו:
 ואמרה שלום לך ולנסחך הטהורה. בצל ענן
 בכוד הוה שמזהה: לעד ולנצח הוה לטוב
 וכורה: והנה נא ראה תראה וברפת אה-אמפה.
 וראה עני ושפלותי. ונמיית רוחו וצרכוי. על-
 מי נטשת מעט הczן הנקה. בכשות צאנך וצאני
 אשר הצבת לבנה: נסעת אפה למנוחות.
 וענכת אותנו לאנחות: מי יורה דעה וממי יכין
 שמועה גמולו מחלב ועתיקי משלדים. מי יורה לנו
 ברבי אל-הום חיים. מי ידריכנו בנהיב ישר. ומי
 יורה לנו שעת הבשרות: ועל-מי הבטחת אל-מנחה.
 ומי יבנה בנין ביתך: ואם פרמה מift אשה

plore His sacred name, that He may deliver us from trouble and affliction, and that I and all who belong to me may fulfil our years in happiness and content, even to a good old age. [Merciful Father! grant that my descendants may be good, virtuous, upright and pious, free from sin and blemish, so that they may never defile or desecrate Thy great name. Cause their light to break forth as the morning, and may their health speedily spring forth. Gracious Father! Deign that I may train them in, and lead them to the glorification of Thy sacred name and holy service; do not subject them to the gifts of the sons of men, nor suffer that they stay their hunger by that reached to them at the tables of strangers. Incline their hearts to study and to search Thy sacred law, and guard them against malice, envy, and discord.] Arise, call upon thy God! tarry not, invoke his mercy, that He may listen to our supplication, for the sake of the merit of our pious forefathers, and of all the godly and virtuous ones who sleep in the dust.

Purest of souls, thou my beloved! May thine ashes rest in ease and tranquillity. Abide thou in everlasting and uninterrupted felicity, and rise at the appointed time, when the Almighty will awaken thee to constant glory and perpetual life. Amen.

PRAYER FOR A WIDOW ON THE GRAVE OF HER HUSBAND.

One married to another must not visit the grave of her first husband.

Peace be unto thee, thou spirit of my beatified husband! Thou who hast been the prop of my house, and the delight of my dwelling. Thou who hast

מִקְלָזָעַם וֶאֱרָה. וַיְחִי נֵי לְאַרְךָ יָמִים וְשָׁנִים. וַיָּמֻלָּא
יָמַי בְּטוֹב וְשָׁנוּמִי בְּגָעוּמִים. וַיְהִי כָּלִירָעִי וּבָרָע
וּרְעִי חֲסִידִים וְתָמִימִים. וְלֹא יִמְצָא בָּהֶם שָׁום שָׁמֵן
וּרְפִי וְפָגָם. וְלֹא יִצְטַרְכוּ לְכַנֵּי אָרֶם. וְלֹא יִצְפְּנוּ
לְשָׁוֹלְחָן אַחֲרִים. וְלֹא יוּכְנַעַז פָּהָת וְרִים: קָוָם קָרָא
אֵלָא-אֱלֹהִיךְ אֵלָא-הָאָחָרִי. הַתְּפִלָּל בְּעָרָנוּ וְאֵלָא-אֵל
שָׁחָרִי: וְהִוא רְחוֹם יִמְלָא בְּקַשְׁתָּךְ עַכְבָּרָנוּ.
בְּכָבוֹדְךָ וּבְכָבוֹתְךָ כָּל-הָצְדִיקִים אַכְזָבָינוּ: וְאַתָּה
אֲחֹזֵתִי גּוֹפָךְ יָנוּם בְּהַשְׁקָט וְשָׁלוּם. וְגַשְׁמָתָךְ
תַּחֲסַח בְּשָׁלוֹה בְּפָרוֹם אָמֵן סָלה:

PRAYER FOR A WIDOW ON THE GRAVE OF HER HUSBAND.

One married a second time must not visit the grave of her first husband.

שָׁלוּם עֲלֵיכָ אָפָה אִישִׁי וּבֶעָלִי. אֲשֶׁר קָוִית בְּנֵינוֹ
בֵּיתִי וְשָׁמַחַת אָהָלִי. הִיְהָ מְאִיר מְאָפָלִי. וּמְנַהֵּר

thine eyes now feast on the radiant glory of the Divine presence, which is hidden from the eyes of frail mortals. Beloved and revered spirit! God, in His inscrutable wisdom, has pleased to terminate thine earthly pilgrimage, to summon thee to regions of everlasting repose, whilst I am yet ordained to tarry in the valley of sorrow; be thou therefore my guide. Approach the throne of mercy, and implore upon me grace, that I may not stumble on my dismal intricate and rugged path. Remember not, when in an unheeded moment of impetuosity or unguarded passion, my mouth might have uttered harsh expressions and words of unkindness, which caused thee grief, sorrow and trouble. O, do pardon and forgive me! May thine affection, thy love, thy sympathy, which have not ceased with thy death, be my polar star, to lead me to the land of life and of blissfulness, to illumine my gloomy and dismal nights, and to protect me from danger, from trouble and mishaps.

May thy pure soul unite with me in prayer before the Dispenser of all events, to guard me from affliction, grief and sickness, and to grant unto me and all that belong to me, a long and happy life: a life of honor, of plenty; free from care [so that I may maintain my children and my household, and train them in the service of His sacred name, according to the true and unfeigned desire of my heart.] May peace, blessing, ease, honor, plenty and glory be the portion of my inheritance. Lift up thy voice in prayer and supplication to the Father of mercy; im-

* A father of a family adds.

אוחנו לאנחות ולמשלחת גrin. יהי נא חסנה
עלינו. להמשיך בתפלתך חוט של-חסר עליינו.
אחריו כי רעת כי אדם אין צדיק בארץ. אשר אין
בעטו לפעמים ירע לתקדים לרוחמים פנים וועדים.
ויאלוי הקבב חכיא גם אותי לירוי טעות. להר
בעקרת הבית מגרעת. בהונאת דקרים הפתbias
לידי רמעות. או בשאר גלגוליו סבות. הפתbias
לידי תגראות. מהל-נא סלה-נא לי להונאה
ואל-חוּבר לי שום חוכא: ומחר יקדרוני רחמייה.
לעומוד בתפלה בשכילנו אתי-פני יע אל-תנו.
המתקה חיים אומר ועשה גזיר ומקים. שיגדר
הברצה הפרוזה. ויבטל כל-זרה חרוץה. ויתן-לני
חיים ארוכים בכבוד וב עושר ובמלוי ולא בחרס. כדי
שאכל לפרגנס ורעי ובני באתי. ולנדלים לעכודה
השם כאשר עס-לבבי ודעתי. ויחיו כל-בני בחיי
בשלום וכאהזה ובכבוד ובצחחה ובחרוץה:
השי בערי רנה ותפלה. והפניע שיצלני האל

ON THE GRAVE OF A WIFE.

One married a second time, must not visit the grave of his first wife.

Pious, purified soul of my beloved wife! Thou didst soar up to the secret clouds, to the regions of peace, under the protection of the Most High. There thou abidest in felicity, whilst I am [*and thy descendants are] yet tarrying on earth. O thou truly faithful, affectionate and loving spirit, mayest thou now receive the reward for thy faithfulness in the circle of the pious and beatified mothers, and the God-fearing and virtuous daughters of Israel.

Most virtuous of wives! pure and spotless soul! Thou hast at all times been girded with the fear of God, animated with the enlightened spirit of our mother Sarah, actuated by the truly benevolent feelings of Rebecca, and adorned with the modest and virtuous sentiments of Rachel and Leah. Thou hast most cheerfully and most earnestly watched over my household, [to teach the sons, to instruct the daughters, and to precede them with thy pious example;] to cheer the hearts of the poor, to celebrate the sacred festivals, and to sanctify the sabbath. Thou hast changed my house into a temple, and my table into an altar. Thou hast watched over their sanctity. Mayest thou now enjoy the godly fruit of thine ardent zeal and pious efforts in the regions of uninterrupted happiness.

O may our merciful Father command His benign angels of peace to open unto thee the gates of Eden, to seat thee in the assembly of pure souls, and may

* A father of a family adds.

ON THE GRAVE OF A WIFE.

One married a second time, must not visit the grave of his first wife.

גַּבְשׁ טָהוֹרָה עֲלֵיתָ לְרוֹם חִבּוֹן. נִפְשַׁךְ בְּטוּבָתָלֶנֶן. וּמְהוֹרָה עַמְּדָתָמִמוֹת שְׂרָחָ רַבָּתָה רְתַלְלָה:

וְלֹאָה: אֲשָׁה בְּשָׁרָה. בְּנָשִׁים מִאֲשָׁרָה. נִקְיָה
וּטָהוֹרָה. אֱלֹהִים יְיָ נָאָר בְּגַבּוֹרָה יִשְׁים חִלְקָה
עַסְ-שָׁרָה: אֲשָׁה בְּשָׁרָה. בְּנָשִׁים חַשּׁוֹקָה. נֶר
שְׁבָתָה חִדְלִיקָה בְּחַקָּה. הַאֲלָל חַנְקָדָשׁ בְּצָדָקָה
יִשְׁים חִלְקָה עַסְ-רַבָּקָה: אֲשָׁה בְּשָׁרָה. בְּנָשִׁים
נָאָה. חִלְתָּה קָצְצָה בְּמַלְאָה. הַאֲלָל אֲשָׁר נָאָה
נָאָה יִשְׁים חִלְקָה עַסְ-לֹאָה: הַאֲלָל חֻמְלָל וּמוֹהָלָל.
יוֹפְרִילָה רְחַמְיוֹן. עַסְ-כְּבוֹדוֹת וַעֲנָנוֹת נְחַלְתָּה
הַנְּחָלָה, לְהִיוֹת מְנַחָה עַסְ-רַחַל: אֲשָׁתָה חִיל עַטְרָה
בְּעַלְהָ. מְלָאָכִי רְחַמִּים יִפְתַּחוּ לְהָ שְׁעָרִי עַדְן
וְהַתְּעַדְן כְּנַשְׁמָה תְּפִמִּקָה וּמְרַאָה אָוֹרָה מַאֲלָל
נָאָר. אֲשָׁר מַעַן כְּלִיחִי גַּעֲלָמָה: וְאַתָּה בַּיְמָעָט
לְמִנּוֹחוֹת בְּגַבּוֹרָת קְדִישָׁין וּבְמַאֲמָר עִירִין. וְעַזְבָת

But I, thy servant, turn unto thee, that thou mayest invoke upon thy [son] [daughter] the tender mercies of God, that He may vouchsafe to hear the voice of my supplication, when I say, O Thou awfully sublime and holy God! extend Thy forgiveness, pardon my transgressions, and let Thine ineffable attributes prevail! May He who establishes peace in His high heavens be gracious unto us, as in time of old. May He from His celestial seat grant me daily food and sustenance, and not be silent unto my tears, when in distress I call upon the Eternal as a poor and needy one. May He be gracious unto me and bid His benign messengers: "Redeem him from going down into the grave. May his bread not fail, nor should he see corruption." Grant that I may be worthy to behold children and children's children attached and devoted to Thy sacred laws, to perform, Thy commandments, to walk in the path of uprightness, and be adorned with the crown of a good name free from sin and pure from guilt.

May thy pious soul rest in calm and quietude in the garden of Eden, in the circle of the pious and righteous mothers in Israel. Mayest thou be deemed worthy to rise to everlasting life, in fellowship with all those pious, virtuous and godly daughters, to stand for thy lot at the end of the days. May God please to do so. Amen.

על רחמייה. להחפַל בָּעֵדִי אַלְיִי. שׁוֹשְׁמָעַ קּוֹל
 פְּחַנְנוֹנִי. בָּאָמֶרֶי. אֲנָא נֹרֶה וְקַדוֹשׁ פְּרַבָּה
 מְחוּלָּתָה. פְּשֻׁעַי לְסָלוֹת הַגְּלָגָל מְדוֹתָה. יְחִינָּנוּ
 מְיוֹםִים בְּרַחְמָיו עֹזֶה נְשָׁלוֹם בְּמַרְוָמָיו. גַּסְפִּיק לְיִ
 מְשָׁמָיו בָּר וְלָחֵס וְמוֹזֵן בְּרַחְמָיו. אַל-דְּמַעַתִּי אַל-
 יְחִידָשׁ. בְּקָרָא מְנַהַטָּצָר בְּעֵנִי וְרֶשׁ: יְחִינָּנוּ וַיֹּאמֶר
 פְּרַעַחּוּ מְרַדָּת שְׁתָת. וְלֹא יְחַפֵּר לְחַמּוֹ וְלֹא יִמּוֹתָ
 לְשְׁתָתָה. וַיְגַנֵּן לְרֹאות בָּנִים וּבָנִי בָּנִים בְּפִתְרוֹה
 וּבְמִצּוֹתָה עֹסְקִים. וַיְהִי בְּעֵלִי מִצּוֹת וְשֵׁם טוֹב
 וְצִדְיקִים. וּמְכַלְּעֹז וְאַשְׁמָה מְנַקִּים: וְאֵת גְּשָׁמָתָךְ
 תִּשְׁבֹּן בְּצַל עַצִּי עָרֵן אַצְלַתְּאַמְּהוֹת הַיְשָׁרוֹת
 הַקְּרוֹשּׁוֹת וְהַתְּהֻרוֹת: וְתוֹכִי לְעַמּוֹד לְתִיחִיה עַמִּי.
 שֶׁאָר נְשִׁים שְׁאָנָנוּת וְחַסִידִים וְחַסִידּוֹת בְּנוֹת
 עַלְיהָ. וְתַעֲמִידִי לְגַדְלָה לְקַצְצָה תִּמְין. כִּן יַעֲשֶׂה הַאֲלֵ
 יָה, אָמֵן:

Thou also, spirit of my departed father, whose dear memory is engraved in the innermost chambers of my heart, may the Eternal fulfil thy desires. May thy soul soar up to the throne of mercy, to be seated next to our godly, pious, beatified, perfect and upright ancestors, until thine ashes are resuscitated to everlasting life, and enjoy heavenly bliss allotted to thee at the end of the days. Amen.

ON THE GRAVE OF A MOTHER.

Peace unto thy beatified and pious soul, beloved and affectionate mother, who hast given me birth, and who hast reared me. Thou, who hast loved, fostered and cherished me, and who hast endured much suffering for me all the days of thy existence. Thou, whose maternal care has been unceasingly devoted to my happiness, whose eye so ardently watched over my physical and mental development. But, alas! since thou didst go the way of all flesh, I find nowhere a guide like unto thee. I therefore have strengthened myself on my way, and proceeded to the field of weeping, until I came to the house of my mother, and to the chamber of her who bore me. And lo! there I behold thine earthly remains, wrapt in the sleep of death, whilst thy soul has soared heavenwards, and I exclaim: peace be unto thy soul, and may thy repose be in glory, thou blessed of women! May continually be verified in thee the promise, Arise, shine, for thy light is come, and the glory of the Eternal is risen upon thee.

ונם אַתָּה אָבִי מֹרְרֵי, אֲשֶׁר אַתָּה מֹרְרֵי לְכִי
וּמְלָא יְיָ כָּל־מִשְׁאָלָתֶךָ, לְהֻלּוֹת בְּשִׁמְתֶּךָ בְּחַפְצֶךָ
וְתַשְׁבֵן בְּצֶל עָרֹן אֲצֶל הָאָבוֹת הַקָּדוֹשִׁים תַּשְׁרֵרִים
וְתַחְטִים וְהַטְּרוּרִים, וְתוֹכָה לְעֵמֹד לְתַחְתָּה,
לְגַדְלָה הַגָּעִים בְּקַצְבָּנִים אָמֵן:

ON THE GRAVE OF A MOTHER.

שָׁלוֹם לְךָ אָמֵי מֹרְרֵי, אֲשֶׁר טְפַחַת וּרְבִירַת
אוֹתִי. וּנְצַטְעָרָת עַלְיָ בְּלִי שְׁעוֹר בְּפִאָה וּכְנָבוֹרִים
וּכְרָאוֹן. וּנְטַפְלָת בַּי בְּלִיזָמוֹן. וּכָל־מִחְסּוּרִי הָיוּה
לִי מִזְבֵּחַ: וּעֲקָרָה מַיּוֹם אֲשֶׁר חַלְכָּת בְּרִרְבָּה בְּלִי־
הָאָרֶץ לֹא נִשְׁאָרָה לִי אָוְמָנָה בְּמוֹזָה. בַּי בְּכָל־עַת
הַכְּנָתָא אֲרָא־טוֹבָתִי: וּבְרָאוֹתִי אֲרָחָי וּוֹ צְרָתִי
חַלְכָּתִי לְשִׁרָּה בּוֹכִים. עַד שְׁבָאתִי אַל־בִּירָה אָמֵי
וּלְחַרְרָה הַרְבָּתִי. וְהַנָּהָה הִיא לִוְתָה בְּשִׁמְלָה. וּרוֹתָה
עַלְתָּה לְמַעַלָּה. וְאַמְרָתִי, שָׁלוֹם לְךָ וּשְׁלוֹם
לְמַנוֹתְתֶךָ וּשְׁלוֹם לְגַשְׁמָתֶךָ. מְנַשִּׁים בָּאָהָל הַכְּרָה,
וְתִמְיד יֹאמֶר עַלְיָה, קֹמֵי אָוְרֵי בַּי בָּא אָוְרֵךְ.
וּבְכּוֹר יְיָ עַלְיָה יוֹרָח: וְלִי אָנֵי עַבְדָךְ, וְהַמּוֹנָא

morning star, and that my health may spring forth speedily.

I beseech Thee, Sovereign of the Universe! Heal me, and I shall be healed. Save me, and I shall be saved. Deal with me bountifully, for the sake of Thy name. I pray Thee, do comfort me, and forsake me not. May Thy Divine Providence be continually watching over me for my good. Prosper all my occupations, and bestow Thy paternal blessings on all the works of my hands. Deign to enlighten mine eyes in Thy commandments, and attach my heart unto Thy law. Let evil imagination have no dominion over me; may I neither fall into the power of sin, nor be allureled by temptation. Teach me to conquer the one and to resist the other. Father in Heaven! imbue my heart with salutary counsels, and frustrate all evil designs against me. Rescue me from a bad man, from a severe judge and an implacable accuser, from a hardened and bold foe, from seducers, from evil associates, from wicked neighbors, from mishaps, and from disastrous occurrences which threaten to befall us in this transient world. Deign that the number of my years may be fulfilled in happiness and ease. May the day of my death be as the day of my birth: free from sin, and unstained by iniquities, guilt and ungodliness. Grant that my soul may be treasured up in the treasures of everlasting life. Cleanse me in the day of retribution, and justify me in Thy judgment. I beseech Thee, O Eternal, hear the voice of my prayer, and grant my request and supplication for the sake of Thine infinite mercy. Amen.

ובקע בשר אורי וארכתי מהרה הרים: אנה
 יי רפון העולים. רפאני יי ואראפה חזיעני
 ואושע עשה עמי חסר למן שמה אנה חנכהני
 ואל-העוגני והיה השגחה עלי פמיד לתוכה,
 ומצליח אוטי בכל-ענני ותנו רוח וברכה במעשי
 יבוי וחראר עיני במצויה ורביק לבי בתורתה, ואל-
 פשלט-בי יציר הרע שלא אcosa לידי חטא, והטע
 בלביו עזות טובה, וחבר כל-עצמה רעים מעלה
 וחייבני מדין קשה ומבעל דין קשה ומען פנים
 ומאדם רע ומחבר רע ומשן רע ומפרקה רע
 ומכל-שעות רעות המתרשות לבוא לעולם, ותملא
 מספר ימי בשלום ובמיטה טובה, ויהי יום מיתה
 ביום לדחאי שלא ימצא כי שם חטא
 ועוז ואשם ורשע, ותנות נפשי באזרור
 חמימים ונקיי ביום הדין וצדקני במשפט: אנה
 יי תשמע קול תפלה, ותעשה את-שאלתי ובקשתי
 ברוחםך הרבהם אמן:



ON VISITING THE GRAVE OF A FATHER.

Peace be unto thee, my honored father and instructor, my glory and my delight! May thy bones rest in the grave in peace, and thy spirit be brought up to everlasting life. My soul still clings to thee with filial love, duty and affection. The sacred bonds between me and thee are not severed. I know that peace is in thy tabernacle of clay, and that thy soul has soared heavenward to the angelic abode of blissfulness, under the protection of the Most High, and under the shadow of the Almighty. But, alas! I, where am I to find rest, and with what shall I comfort myself. Thy whole earthly existence has been devoted to my welfare, to my physical and mental improvement. All my wants depended on thee, thou hast enlightened mine eyes in the Divine Law: thou hast guarded my steps and strengthened my hands in the service of God, and hast refrained my feet from walking in the way of sinners. But my glory has gone from me; I am left alone, without a guide, without a teacher. Alas! the righteous is taken away, and his son is forsaken.

I do, therefore, approach this awful and holy spot, the shrine that contains thy sacred ashes, and with a contrite spirit do I lift up mine eyes to God on high, the God of salvation and consolation, to implore His infinite mercy, that He may deign to send me a true help, because of His unbounded compassion. And thou, soul of my departed, beatified father, do support me with thy fervent prayer and invoke upon me the mercy, the love of Him who rideth upon the heavens, so that my light may break forth as the

ON VISITING THE GRAVE OF A FATHER.

נְשָׁלוֹם עַלְךָ אֶרְדָּנִי אֲבִי וּמוֹרִי הַזֶּד וּוֹיִ וּבָהָרִי
 בְּנְשָׁלוֹם יְנוֹחֵז עַצְמֹתֶיךָ בְּקָבֵר בְּעוֹלָם הַזֶּה, וּגְשֻׁמְתָּךְ
 הַזֹּבֵא לְתַחֵי עַד לְעוֹלָם חַבָּה: וּבְנְעַתִּי כִּי נְשָׁלוֹם
 אֲהַלְךָ, וּמַעַלָּה מַעַלָּה עַלְתָּה גְּשֻׁמְתָּךְ, יוֹשֵׁבָה
 בְּסֶתֶר עַלְיוֹן, וּבְצַל שְׂדֵי הַתְּלִוָּן: אֲךָ אֲנִי, אֲנִי
 אֲמִצָּא מְנוֹת וּכְמָה אֲתַנְחָם, כָּלִיזְמִיךָ בַּי נְטַפְּלָה
 וּכָלִמְחִסּוּרִי הָיָה לִי עַלְיָהָה, תָּמִיד הַטִּוּכּוֹתִי לִי
 מְטוֹקָה, גַּם בְּתֹרֶה הָאָרֶת אֲתִיעַנִּי וּלְמִצּוֹתָה
 תְּדִרְכָּה פָּעֵטִי, וּבְעַבוּדָה יְיָ חָזְקָפִי אֶת בָּרִי, וּמְרַךְ
 קְרֻעָ מְנֻעָת אֲתִידָנְלִי: וּעֲתָה חָלַקְתָּ לְכָ מְנַהֲגִי,
 וּגְשָׁאָרְתִּי אֲנִי לְבָהִי, וְאוֹן לִי עוֹד מְנַהֵּל וְלֹא מְרֹהֶה
 רָעה: דָּה צְדִיק גְּאָסָף, וּבְנָנוּ גְּעֹזָב: עַלְכֶن הַיּוֹם
 יַצְאָתִי וּלְמִקּוֹם מְלֹונָה בָּאתִי, וּאַשְׁתַּפְּתָמָה עַל־קָבְרָךְ
 וְאַשְׁא עִינִי לְאַלְיהִי מְרוֹם אֲשֶׁר לוּ הַיְשׁוּעָה וּמְמַנוֹּ
 הַנְּחַמָּת, וְהָא רְחוּם יוֹשִׁיעָנִי, וּכְמִסְבָּה וּרְפָאָנִי:
 גַּם אֲתָה אֲבִי תְּסֻעָּדָנִי, וּעֲמַדְנָא וְהַחֲפֵלָל בָּעֵרִי,
 וּבְקַשׁ עַלְיָ רְבָמִים כִּיהְאֵל רִיכָּב שְׁחָקִים, עַד כִּי

All-merciful Father! grant me help and strength to carry out this determination. Give me a firm mind, that I may not waver. Remove from before me vice and temptation. Grant that my whole life be devoted to serve Thee with a perfect heart, and to revere thy great name. Deign that I may quit my earthly abode with a good name, followed by pious actions, and accompanied by humane and benevolent deeds. Grant that the pious spirit of my [father] [mother] may approach Thy glorious throne, and invoke Thy tender mercy on [him] [her], on me and on all that belong to me. May the pious deeds which [he] [she] performed, whilst alive, appear before Thy heavenly seat, and be accepted as the sweet savour of the frankincense. Fountain of mercy! give ear to [his] [her] prayers, in which [he] [she] beseeches Thy sacred name to bestow on [his] [her] descendants a long, blessed and happy life. [Beloved father] [affectionate mother], lift up thy voice to Him who is tremendous in work, that He may render me truly happy, and change my mourning into joy and gladness; that He may shower down upon me His heavenly blessings, and cause me to behold the consolation of Zion, His glorious residence, and of Jerusalem, His holy city, at the time when He will resuscitate all those who sleep in dust, and who wait for the day of everlasting felicity and glory. Amen.

קָשָׁה וַיְכַל אֶת אָשֵר עֲשָׂה. עַל־כֵן חִכּוֹת הָאָדָם.
 לְהַחֲנִים וְלֹאמֶר גּוֹר יְיֻ הַוָּא אָשֵר גּוֹר עַל בְּלִי־
 הָאָדָם. אָמַנָּס בְּהַגְּעֵעַ תְּרֵי יוֹם זַבְּרֵר מִתְּחַתְּךָ מִדי
 שְׁנָה בְּשָׁנָה. אָזְבָּרָה אֱלֹהִים וְאַהֲמִיהָ לְאָמֵר צָא
 וְרָאֵי, שְׁפָא מְלָיוֹם אוֹ מְלָלָשָׁעָה גָּרָם לְבָקָר
 הַפְּנִיקָם לְפָנֵי חֹזֶק וְסֹקֶר הַכְּלָל. וַיּוֹם וְהַצְּלָגָל
 סְבָבָ הַחֲזָבָה, אָשֵר אָשׁ יֵצֵא וְלֹהֶבֶת, וְאַכְלָה
 בְּעָלִי רְמוֹת. וְאַקְרָפִי בְּנֶפֶשִׁי קָוָם כִּי וְהַיּוֹם לְבַטֵּל
 בְּקוּר הַפְּנִיקָם בְּפֶשְׁפּוֹשַׁ מְעֻשִׁים. וְתִּהְמִים הַאֲלָה
 נַזְבָּרִים וְנַעֲשִׂים בְּתַשְׁבָּה וְתִּפְלָה וְצִדְקָה. לְמַעַן
 יָצַץ מַחֲרֵפה שְׁכַנְתָּא תִּדְקָא וַיְכַטֵּל מִמֵּנִי כָּל־עֲקָה
 וְגַם כָּל־חָלֵי וְכָל־מַבָּה. וַיְחַשְּׁבָתִי הַטוֹּבָה וְצִדְקָה
 לְמַעַשָּׁה וַיְחַשֵּׁבָה לִי אַדְקָה. וַיְגַבֵּהַה לְמַעַלָּה רְמָה.
 לְמַעַלָּה מַפְלָאכִי אַיּוֹמָה: וְאַתָּה תְּשָׁא בְּעָרֵי רַנְהָה
 וְתִּפְלָה לְעַלָּה כָּל־עַלָּה וְנוֹרָא עַלְילָה. שִׁירִים
 וְגַגְבִּיהָ מַזְלִילִי לְמַעַלָּה עֲדִ־עוֹלָם סָלָה. וַיְהִפּוֹז אַכְלִי
 לְשָׁוֹן וְצָהָלה. וַיְבָרְכָנִי בְּכָל־מִינִי בָּרָכה וְהַצְלָה
 יְטוּבָה וְתִּיְסָה וְשְׁמָרָה. וַיְנַחֲמָנִי בְּנַחֲמָת צִוְּן
 וְרוֹשְׁלָם: וְאַתָּה תְּנַחַת וְתַעֲמֹד לְגַדְלָה לְקַנְזַת תִּמְנוֹן:
 אָמֵן:

more see thy venerable and dignified countenance; my ear no more hears thy sweet, tender and affectionate instruction, and thy consoling words. Thou art gone to eternity, and I, unhappy one, have [no father] [no mother] on earth to guide my steps and to direct my counsels. Alas! my heart breaks because of grief, and my eyes suffuse and melt with tears because of my sins. Never, never shall I see thee on earth!

[Yet, be not cast down, thou my soul! I shall again behold thee [beloved father] [affectionate mother] in yonder celestial abode, where thou now art reposing, in the presence of thy heavenly Maker.] Blessed soul of my [father] [mother]! How great is my delight in hoping to be eternally with thee, without fear of a sorrowful separation.

I do, therefore, on this solemn day of the anniversary of thy earthly departure, here, at the sacred shrine that contains thy mortal remains, fully determine to regulate and improve my future days, so that I may render myself worthy of enduring thy glorious presence on that great and awful day of the Eternal, when the hearts of children will be restored to parents. I sincerely determine to walk in the path of rectitude, piety and virtue. I will never desecrate thy unsullied name, or profane thy dear memory by an ungodly action.

וישבר אין לה חלף עכזרחה אחריו שפכרצה
בפעולתה בשאר כל-ברואי מעלה שבטים המ
הבעולה בלי רצון ובחירה. על-בן נחנה לא-ארץ
בתוך חמר הנוף להיות בעליה בחירה מואס
ברע ובחרור בטוב. כדי לשובה יותר מונחטלאים
לחרים קרנה ולשלם לה טוב שעסקה באמונה.
ונם לא יחסר בריה ושורה כזו מן העולם כי היא
על-כל-ברואיה מטה ומעלה שהם פועלם
בטבעם ורוכם. וזה אדם הוא בעל בחירה בלי
הכרה בערפו ומפני בכור הפורא מענה ומספר
עצמם במרא. וכותר בצרר והספר גופה? לקבל
שכר טוב כפלים ולהנות מיו השכינה: ואה
נשמה טהורא כלכנת הספר מאירה. בערן
מן אלhim אֱתָה, ותשבי במלות הקודושים וטהורים
צדיקים וחסידים וישראלים. צורחה אֱתָה בצרור
החיים בהיכל יי' חי וקיים. ואני מיום אשר עזתני
לא נחתי ולא שלמתי ולא שקתי מלחת האבל בלבבי
עליה. כי יכול היה לי בני, ומטובך להטיבני: אך
רצון הוא לקבל פנהיים, שלא יאמרו הרוב בפה

heaven, so let thy beatified immortal spirit appear before Him to implore mercy upon us on earth.

And Thou, O God, in whose hand are the souls of the living and the dead, may He deign to hear our united prayers, and remove from me and from all my relatives and friends every evil decree. May our prayers ascend Thy glorious throne, and dismiss us not fruitlessly from Thy presence. Surely Thou wilt rejoice the soul of Thy servant and bless him from Thy blessings, and grant that we may be worthy to behold Thine everlasting felicity. Amen.

ON THE ANNIVERSARY OF THE DEATH OF PARENTS. (*Jahrzeit.*)

Peace, peace to thee [beloved father] [affectionate mother]; peace be to thy pious soul, that heavenly spark from the eternal flame, that now rests with God. Peace to thy ashes that repose here. Verily, with thee reigns peace; with me, alas! is grief and sorrow. For since thou hast gone from me, true joy has almost forsaken me. Daily does my anguish grow stronger; with the increase of time I more keenly feel what I have lost in thee, thou purified soul, whose life, whose actions, whose longing, whose ardent affection have entirely and solely been devoted to my weal and happiness. [But, alas! it has pleased God, in His inscrutable wisdom, to deprive me of the crown of my glory.] My eye does no

כָּל־השׁוֹכְנִים בְּשֶׁכְנַתְךָ. בְּשֶׁכוֹן הַדָּבָר. לְקַבֵּל
לְקַבֵּל תְּפִלָּתִי עַמִּי תְּפִלָּתְךָ. לְהַפֵּר כָּל־גָּוּרוֹת רְעוֹת
תְּפִלָּתְךָ. לְהַפֵּר כָּל־גָּוּרוֹת רְעוֹת מִפְנֵי וּמִפְנֵי קְרוּבֶיךָ:

וְאַףָּה אֱלֹהִי אֲשֶׁר נֶפֶשׁ הַחַיִם וְהַמְּתִים בַּיּוֹם
הַקַּבֵּל תְּפִלָּתֵנוּ לִפְנֵי כֶּסֶא כְּבוֹדְךָ. וְאֶל־הַשִּׁיבָּנוּ
רַיִם מִלְפְנֵיךָ. שְׁמָךְ תְּשַׁמְּחָ אֶת־נֶפֶשׁ עַבְרִיךָ.
וּבָרָךְ עַבְרִיךָ מִבְּרוּכָּתְךָ. לְרֹאָתָה כְּטוּבָה עַלְמָךָ:

ON THE ANNIVERSARY OF THE DEATH
OF PARENTS. (*Jahrzeit.*)

שָׁלוּם עַלְיָךְ נְשָׁכֵחַ טְהוֹרָה. בְּגַר מַאֲכִיקָה
חוֹדְלָקָה לְהָאִירָה. אַיִנָּה מִזְהִיכָּהוֹת וְלֹא
בְּזִשְׁפֵלְשָׁלוֹת הַשְׁכָלִים חַנְפְּרִים. רַק בְּרִיחָה
בְּפִנֵּי עָצְמָה בְּרוּמָנִיות וְלֹא בְּאָבָרִים וּגְידִים. עַצְם
גְּבָדֵל הִיא טְהוֹר וּקְדוּשָׁ מִקְדָּמִי אָרֶץ וּלְאָלָהִים
מִשְׁבָּחָת. וּסְגָרָת עַמְּדָת קָדָם בְּזִיתָה הָאָדָם בְּאַחֲרָה
מִצְבָּא מָרוֹם וּמִתְּמָם נְכָרָת. וּכְרֵב חַסְדִּי הָאָלָל
בְּרָאוֹתָה נְהִנִּית מִיוֹ דְשִׁכְינָה בְּמִתְּבָנָת חַנְם,

proach tremblingly thy grave, for I love thee with an everlasting love. Hither have I repaired, to pour out my heart in prayer before the God of all spirits, to bestow on thy soul His infinite and tender mercies, to delight thee in the garden of Eden, and to gladden thee with His pure and celestial joy amongst thy departed and beatified forefathers.

O may the God of glory, in His unbounded compassion, take thee under His divine protection, and grant thee fulness of joy and unclouded glory, from the abundance of good which He hath in secret laid up for the righteous and virtuous, and to refresh and strengthen thy weary and languishing bones in the graves, as the heavenly dew revives the drooping and withered plants.

I feel that the sympathy which thou hast felt, and the attachment thou hast cherished for me, whilst alive on earth, have neither become chilled by separation nor extinct by death; and as I now pour out my heart and soul for thee to the merciful Father in



להחפְלֵל על-קָבֵרָה לְהַחְפְּלֵל עַל-קָבֵרָה אֶל-
אֶל-יוֹצֵר נְשָׁמָתָה. יוֹצֵר נְשָׁמָתָה. שְׁתַחַעַן
שְׁתַחַעַן בָּעָרָן אֶל-זִיהָה. בָּעָרָן אֶל-זִיהָה. עַם-נְשָׁמוֹת
עַם נְשָׁמוֹת אֶבְוֹתָה. אֶבְוֹתָה בְּחִמְלָתָה יְיָ
בְּחִמְלָתָה יְיָ אֱלֹהִים. לְהַשְׁכִּיעַ אֱלֹהִים. לְהַשְׁכִּיעַ מַטוּכוֹ
מַטוּכוֹ לְגַנְשָׁמָתָה. לְגַנְשָׁמָתָה. בְּשַׁבָּע שְׁמָחוֹת
בְּשַׁבָּע שְׁמָחוֹת לְשְׁמָחוֹת. לְשְׁמָחוֹת. וּלְדִתְלִיזָן
וּלְדִתְלִיזָן בְּקָבֵרָה בְּקָבֵרָה עַצְמֹתָה. וּמְרֻב
עַצְמֹתָה. וּמְרֻב טֹוב טֹוב הַצָּפֹן לְצִדְיקִים
הַצָּפֹן לְצִדְיקִים לְהַשְׁפִּיעָה. וּמְטָלוֹ
לְהַשְׁפִּיעָה. וּמְטָלוֹ לְהַזּוֹרֵד עַל-דָּאשָׁה.
לְהַזּוֹרֵד עַל-דָּאשָׁה. וּבְתִינוּת הַמְּתִים
וּבְתִינוּת הַמְּתִים לְהַמְּתוֹתָה: גַּם אֲתָּה
לְהַמְּתוֹתָה. גַּם אֲתָּה תָּגַמֵּל עַלְיִ חַסְדָּךְ.
תָּגַמֵּל עַלְיִ חַסְדָּךְ. בְּאֵשֶׁר דִּין אַחֲרָתִי
בְּאֵשֶׁר דִּין אַחֲרָתִי בְּתִינוּת. לְהַחְפְּלֵל בָּעָרָן
בְּתִינוּת. לְהַחְפְּלֵל בָּעָרָן וּלְהַרְחַנְןָן לְיוֹצֵרָה.
וּלְהַרְחַנְןָן לְיוֹצֵרָה. לְהַטִּיב לְהַטִּיב עַמִּי בְּכוֹתָה.
עַמִּי בְּכוֹתָה. וּבְכוֹתָה וּבְכוֹתָה כָּל-הַשּׂוֹכְבִים

(Reader.) May abundance of peace and happy life be bestowed upon us and upon all Israel, and say ye: Amen.

(Cong.) Blessed be the name of the Eternal from henceforth and for evermore.

(Reader.) May He who establisheth peace in His high heavens, grant, through His mercy, peace to us and all Israel, and say ye: Amen.

. (Cong.) My relief is from the Eternal, who made the heaven and earth.

PRAYERS AT THE GRAVES.

AT THE GRAVES OF VARIOUS RELATIVES.

Arise, O my soul! elevate thyself to thy God in heaven. Say thou unto the Eternal: Thou art my Lord; naught excelleth Thee. As to the holy that are in the land, and the mighty nobles in them, are all my delights.

Glory to the most Holy One (blessed be He). Peace to thine ashes, and glory to thy soul. [Here mention the name and relationship of the deceased, as, for instance: brother, sister, uncle, or aunt.] I ap-

יְהָא שְׁלָמָא רֶבֶא מִן־שְׁמִיא וְתִים (טוֹכִים) עַלְינוּ
וְעַל־כָּל־יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

רַחֲרַח שֵׁם בָּרוּךְ מִצְפָּה וְעַד עַזְלָם:

עַשְׂה שְׁלָום בְּמִרְומֵיו הָא יַעֲשֵׂה שְׁלָום עַלְינוּ וְעַל־
כָּל־יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

צָוְרֵר מַעַם בָּרוּךְ עַשְׂה שְׁמִים וְאַרְצָה:

תחנות על הקברים.

AT THE GRAVES OF VARIOUS RELATIVES.

אָמְרָת לִיהָה אָרְנִי אָפָה טֻכְתִּי בֶּל־עַלְיהָ
לְקָדוֹשִׁים אָשָׁר־בָּאָרֶץ הַמָּה וְאַדִּירִי כָּל־חֶפְצִי
בָּם:

על קָנֵר צָל זָכוּת. על קָנֵר צָל זָכוּת.

הַגְּנִי בָּאַתִּי עַל־קָבֵרָה הַגְּנִי בָּאַתִּי עַל־קָבֵרָה
לְכָכֹוד הַקְּרוֹזֶשׁ בָּרוֹזֶה לְכָכֹוד הַקְּרוֹזֶשׁ בָּרוֹזֶה הוּא
הָא וְלְכָכֹוד וְלְכָכֹוד וְלְכָכֹוד נְשָׁמְתָה
נְשָׁמְתָה, כִּי אַהֲבָת עַולְם כִּי אַהֲבָת עַולְם אַהֲבָתִיךְ:
אַהֲבָתִיךְ: עַל־כָּן בָּאַתִּי עַל־כָּן בָּאַתִּי עַפְתָּה
עַפְתָּה לְמַקּוֹם שְׁכָנָתֶךָ. לְמַקּוֹם שְׁכָנָתֶךָ.

of the resurrection of the dead, with all the departed of Thy people Israel. Amen.

After the recital of the prayer, the following Kaddish,
(**קדיש דרבנן**), is said:

May the great name of the Eternal be exalted and sanctified throughout all the world which He created according to His will; and may He establish His kingdom in your life-time and in your days, and in the life-time of the whole house of Israel, speedily and without delay, and say ye: Amen.

(Cong.) Amen. May His omnipotent name be blessed, for ever and ever, throughout the world.

[(Reader.) May His hallowed name be praised, glorified, extolled, magnified and honored, and most excellently adored in expressions far surpassing all blessings, hymns, praises and comforts, that can be expressed in the world, and say ye: Amen.]

Unto Israel, their masters, their disciples and all their successors, who assiduously study the holy law, who are in this and every other place; may there be fulness of peace, favor and mercy, compassion, long and happy life, ample sustenance, and redemption from all evil, from the presence of the Sovereign of heaven and earth, both to them and you, and say ye: Amen.

**בְּתִחְיָה הַפְּתִיחָה עִם כֶּלֶל בְּתִחְיָה הַפְּתִיחָה עִם כֶּלֶל
מַתִּי עַמֹּךְ יִשְׂרָאֵל. אָמֵן: מַתִּי עַמֹּךְ יִשְׂרָאֵל. אָמֵן:**

After the recital of the prayer, the following Kaddish,
(קָדְשׁוֹ רַבָּנָן) is said:

**יְהִינְגָּל וַיְהִקְדַּשׁ שְׁמֵה רְבָא בְּעַלְמָא יְהִיבָּרָא
כְּרוּתָה נִמְלִיכָה מֶלֶכְתָה בְּחִיכְוָן וּבְיוּמְיָכוֹן וּבְחִיאָי
דָּכֶל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזָמָן קָרִיב וּאָמָרָו אָמֵן:
יְהָא שְׁמֵה רְבָא מָכְרָךְ לְעַלְמָס וּלְעַלְמָיו עַלְמִיא.
יְהִכְרֵךְ וּלְשִׁפְבָּחָה וּלְחַפְאָר וּלְחַרְוּם וּלְתַנְשָׁא וּלְתַהְבָּר
וּלְתַעֲלָה וּלְתַחְלָל שְׁמֵה דָּקוּדָשָׁא בְּרִיךְ הוּא לְעַלָּא
מִן-כָּל-בְּרִכָּתָא וּשְׁרִתָּא הַשְּׁבָחָתָא וּנְחַמָּתָא
הָאָמִרָן בְּעַלְמָא וּאָמָרָו אָמֵן:
עַל-יִשְׂרָאֵל וּעַל-רַבָּנָן, וּעַל-תַּלְמִידֵיהֶן וּעַל-כָּל-
תַּלְמִידֵי תַּלְמִידֵיהֶן, וּעַל-כָּל-מְנֻדְשָׁקִין בְּאוּרִיתָא,
הַיְּהִי בְּאַתְּרָא חָרֵן וְהִי בְּכָל-אָמָר וְאָתָר, יְהָא לְהָזֵן
וְלִכְזֹן שְׁלָמִיא רְבָא חָנָא וּחֲסִדָּא וּרְחַמִּין וּמִינִין
אֲרִיכִין וּמוֹנָא רְוִיחָא וּפּוֹרְקָנָא מִזְקָנָטָס אַכְוֹהָן
הַשְּׁמִיא וְאַרְעָא וּאָמָרָו אָמֵן:**

Thou, merciful God, pardon and forgive [him] [her] all [his] [her] iniquities, for surely there is not a just person upon earth, who doeth good and sinneth not; but remember unto [him] [her] the meritorious and benevolent deeds of [his] [her] life.

O gracious Father, grant in Thine infinite mercy that the mortal frame and decayed bones, whilst in the grave, may partake of Thine endless bounty, vouchsafed unto [his] [her] immortal soul, of the goodness treasured up for the righteous, in accordance with the divine psalmist: “O how great Thy goodness which Thou hast laid up for those who fear Thee. And again it is said: “He who keepeth all his bones, not one of them is broken.” O grant that the departed may dwell safely, in quietude, free from the terror of evil, from the presence of גיהנמ. May [his] [her] soul be bound up in the bundle of life everlasting, and quicken [him] [her] at the time

לכה.

אנא הַסְלָח וַחֲמָל אָנָא הַסְלָח וַחֲמָל
 לו עַל-כָל-פְשָׁעִו, כי לה עַל-כָל-פְשָׁעִו, כי
 אָדָם אֵין צְדִיק בָּאָרֶץ אָדָם אֵין צְדִיק בָּאָרֶץ
 אֲשֶׁר יַעֲשֵׂה-טֹב וְלֹא אֲשֶׁר יַעֲשֵׂה-טֹב וְלֹא
 יַחֲטָא וַיַּכְרְלֹו וְכִיּוֹתָיו
 וְזַרְקֹתָיו אֲשֶׁר עָשָׂה, וְזַרְקֹתָיו אֲשֶׁר עָשָׂה
 וְזַשְׁפִיעַ לו מְנֻשְׁמָתָו וְתַשְׁפִיעַ לה מְנֻשְׁמָתָה
 לְדַשֵּׁן עַצְמוֹתָיו בְּקָרְבָן עַצְמוֹתָיו בְּקָרְבָן
 מִרְכָבָו הַצְפּוֹן לְצִדִיקִים מִרְכָבָו הַצְפּוֹן לְצִדִיקִים,
 כְמוֹ שְׁבָחוּ מְהֵרָה רַב כְמוֹ שְׁבָחוּ מְהֵרָה רַב
 טוֹבָה אֲשֶׁר-צִפְנָה טוֹבָה אֲשֶׁר-צִפְנָה
 לְיִרְאָה, זְכָתוֹ שָׁמֵר לְיִרְאָה, זְכָתוֹ שָׁמֵר
 כָל-עַצְמָתָיו אַחֲתָה מְהֻנָה כָל-עַצְמָתָיו אַחֲתָה מְהֻנָה
 לֹא נִשְׁבַּרְתָה, וַיָּשַׁבֵּן גְּטָה לֹא נִשְׁבַּרְתָה, וַיָּשַׁבֵּן גְּטָה
 בְּרֵד וְשָׁאנָן מִפְתַּח רָעָה בְּרֵד וְשָׁאנָן מִפְתַּח רָעָה,
 וְלֹא יָרָא פָנָי גִירָהֶם, וְלֹא תָרָא פָנָי גִירָהֶם,
 וְנֻשְׁמָתָו תָהִי צְרוּרָה וְנֻשְׁמָתָה פָהִי צְרוּרָה
 בְצִורָה הַמִּים וְלַגְתּוֹתָה בְצִורָה הַמִּים וְלַגְתּוֹתָה

After the "learning" of the Talmudical portion, the following prayer is to be pronounced:

We beseech Thee, O Eternal, most merciful King, in whose hand is the soul of every living being, and the breath of all flesh; may our meditation on Thy sacred law and prayer on behalf of the soul of the departed (*here the name of the deceased is mentioned*) be acceptable in Thy presence. Requite unto her according to the bounty of Thine infinite kindness. O open unto her the gates of mercy and compassion which lead to the garden of Eden, and receive her in loving kindness. Send unto her Thy holy ministering angels to bear her to, and to seat her beneath the tree of life; there to join the souls of the righteous, virtuous and pious; there to feast in the brightness of Thy glory, and satisfy her with Thy bounty, treasured up for the just. O may even the body of the departed repose in peace, in gladness, in joy, as vouchsafed by Thy holy prophet: "He shall enter into peace. They shall rest on their couches, each one who walketh uprightly." And as it is predicted by the inspired Psalmist: "Let the pious be joyful in Glory; let them sing aloud upon their couches." And as it is promised by the wisest of kings: "when thou liest down thou shalt not fear, and thy sleep shall be sweet."

After the "learning" of the Talmudical portion, the following prayer is to be pronounced:

אָנָּא יְיָ מֶלֶךְ מַלְאָ רְחִמִּים אֲשֶׁר בִּידֶךָ נֶפֶשׁ
 בְּלִיחִי וְרוּחִים בְּלִבְשֶׂר אֲוֹשֶׁן וְהַרְגֵּן לְרָצֹן לְפָנֶיךָ
 פָּלְמוֹד הַזְּרָתָנוּ וְחַפְלָתָנוּ בְּעַכּוֹר נְשָׁמָת (פָּלוֹני
 או בְּתַ פָּלוֹניתָ) וְגַמְלַנָּא עַלְיהָ בְּחַסְרָה חָגָרֶל לְפִתְחוֹת
 לְהָ שָׁעָרִי רְחִמִּים וְחִסְדִּים וְשָׁעָרִי גַּן עֲדֹן וְקָבֵל
 אֹתָהּ בְּאַחֲכָה וְתָבָתָה וְשָׁלַח לְהָ מֶלֶאכִית הַקְּדוֹשִׁים
 לְחַזְלִיכָה וְלְהַשְׁכִּיכָה תְּחִתָּ עַצְמָתִים אַצְלָ נְשָׁמָות
 הַצְדִּיקִים וְהַצְדִּקָנִיות הַמְּסִידִים וְהַמְּסִידָתָה
 לְהַנּוֹתָ מִיוֹ שְׁכִינַתָּה לְהַחֲנֹג מַטּוֹךְ הַצְפּוֹן
 לְצִדְיקִים וְלְהַשְׁבִּיעָה שְׁבֻע שְׁמָחוֹת אַתְּ-פָנֶיךָ
 וְהַנּוֹף יָנוֹת בְּקָבֵר בְּמִנוֹתָה נְכוֹנָה בְּהַשְׁקָט וּבְכַטְחָה
 וּבְשָׁלוֹם וַיַּשֵּׂן שְׁנָתוֹ בְּנָתָה וְלֹא יַעֲצֵב וְלֹא יַבְהֵל
 וְלֹא יַרְגֵּן מִפְּשָׁבְכָה כְּמוֹ שְׁבָחוֹב יְכֹ� שְׁלוֹם
 יָנוֹחוֹ עַל-מִשְׁבָּכוֹתָם הַלְּךָ נְכוֹן וְכַתּוֹב יַעֲלוֹ
 מְסִידִים בְּכָבוֹד יַרְגֵּנוּ עַל-מִשְׁבָּכוֹתָם וְכַתּוֹב אַסְטָה
 הַשְׁבָּב לֹא תִּפְחַד וְשְׁבָכָת וְעַרְבָּה שְׁנָתָה:

הבא: על כן אין לאדם בעולם זהה אלא לסלג מצוה ומעשים טובים כדי ישיצה לשבר הטוב המתוון לעד לעולם הבא. וכל מה שיבא עליו מן השמים יקבל באחבה בחשגהה ה" עליו ליסרו לטובתו וצדיק דינו. ואז אף שנגור עליו לרעה יהפכו ה" לטובה רכחיב הפקה מספרי למוחל לוי פחהות שקי ואורוני שמהה:

Man should, therefore, as long as he abides on earth, endeavor to fulfil the commandments of the Eternal, and practise virtue and piety, in order to render himself deserving of the great reward stored up for the righteous in the future world. Bear therefore thou, my devout brother and sister, every vicissitude sent by heaven, with pious resignation, fortitude and filial submission! Look upon them as visitations sent by an all-wise and divine Providence, which destines thine improvement. Acknowledge that the heavenly Father is the most high and true Judge, and He will surely change all evil decrees pending over thee into grace and mercy, and thou wilt ultimately exclaim joyously in the words of the royal bard: "Thou hast turned my wailing tones from me into dancing glee; thou hast put off my sackcloth, and girdled me with gladness."

بعدן העליון מאשר היה לה מקדמתה דנא: וכשהם שאין בנסיבות
להוסף בשלמות קודם שבאו לעולם הזה. אך אין בהם כח
לקנות שלמות אחר שנפטרים מעולם הזה לעולם הבא וכן אמר
רבי יעקב. העולם הזה דומה לפרוורור בפני העולם הבא התוך
עצמך בפרוזדור כדי שהכנס לטרקלין: הוא היה אומר יפה שעיה
אחד של קורת רוח בעולם הבא מכל חי עולם הזה. ויפה
שעה אחת בהשובה ובמעשים טובים בעולם הזה מכל חי עולם

more gloriously in the celestial spheres; there she enjoys higher felicity in the garden of Eden, in the abode of true gladness and everlasting felicity. But as well as the soul, before she has been sent down to occupy the house of clay, cannot render herself more perfect, or to elevate herself to a higher degree, or to add aught to her primitive dignity, in a like manner is the soul unable to attain a higher perfection, or to render herself worthy of a sublimer state, after having quitted this world for that to come. This idea is very laconically and aptly expressed by Rabbi Jacob. This world, says the Rabbi, may be compared to a vestibule before the future world; prepare thyself, therefore, in the vestibule, that thou mayest enter the palace. He used to say: *one* hour employed in repentance and good deeds in this world is far preferable to a whole life in the future one; and *one* hour's mental delight in the future world is preferable to a whole life in this world.

בגוף האדם: והקב"ה נוהגה בגוף האדם כדי לקבל יותר שלימות וטيبة עלם הבא. אם יזכה כי נתן הקב"ה הבחירה לאדם. כי בטרם נהנה בגוף. הנשומות כולן במוח השווה בטובה מצד החסד אבל אחר ביאתה בגוף יכולה לנינת יותר טובות עלם הבא מצד האמת שעשה בעולם הזה לקיים מצות ברואה והוראה. מה שיאן כן לעשיות לה מקודם זה בעולם הנשומה. ועל כן כשהשנתה הצדיק נבדקה מהגוף או קיा מארה יותר בעולם העליון ומהעננה

(blessed be He) deemed proper to join the immortal soul with a mortal frame, in order that man may, by virtue of his own merit and activity, render himself more deserving and more worthy of everlasting happiness. The attainment of this perfection depends, however, entirely upon himself, since he is, by the infinite mercy of God, endowed with the power of free agency. All souls, before they are breathed into the nostrils of earthly beings, are of equal origin and, by the mercy of God, enjoy equally celestial bliss. But after their being sent down to the terrestrial world to inhabit the body of frail man, they can render themselves worthy of higher bliss by virtue of truth, for the practice of which they have ample scope in this world; and by obeying and fulfilling the behests and laws of the Creator, they acquire a perfection which it is impossible to reach in the region of spirits, since this high rank can only be attained by unremitting labor, which is not the lot of the celestial inhabitants. Hence it is that the soul of the truly pious, after being separated from her earthly frame, becometh more perfect, more pure, more radiant than before. There she shineth

אף שנחרג ועשו כל גוףו ככברה. טוביה היה לו שלא ראה
בחרכן הבית:

ותנה מי גבר יהיה ולא יראה מות: כמו שאמרו החכמים:
הילורים למות והמהים להחיה: כי כל אדם יידע מיד כשהנולד.
שפומו למות. ועל כrhoו הוא נולד. כי הנשמה היא למעלה
בטובה. שנחנית מזיב השכינה על כן אינה רוצה לירד למטה

pious king Josiah died a most awful death, in order that he might not behold the overthrow of his kingdom and the destruction of the temple, which assuredly would have been more painful to him than the severe strokes of death which were inflicted on him; for tradition tells us that the arrows of the archers perforated his body, and made it like a sieve.

Behold, says king David; what man is there that liveth and shall not see death? Agreeably to this maxim, our sages of yore remark: those who are born must die, and those who are dead will be revived. Yea, every man is conscious of this awful truth, viz., that from the cradle we unceasingly verge towards the grave, whether willingly or not; for as man is born without his consent, he is doomed to die, however violently he may struggle against it. The soul of man, ere she was sent down to inhabit the tabernacle of clay, and before she was wrapt up in earthly coils, enjoys bliss most exquisite in the spiritual regions. There she feasts on the glory of the Divine presence, and from thence this heavenly daughter but reluctantly descends to be imprisoned in the body of frail mortal. But the Holy One

אמר רבי: וכן הנה משפטה דברי עקיבא: לעולם יהיה אדם רגיל לומר: כל מה שעביד רחמנא. לטב עבד: ויקבל עליו כל מה שאריע לו באחבה. וכך אמר איזוב: גם אתה הטוב נכלל מאה האלים ומה הרע לא נכלל: כי מי יודיע מי שהוא לטובתו האדם או לרעה לו: לפעם ישוב האדם שהוא לטובתו הטובה שבא לו. ולבסוף נמצא שהוא לרעהו. וכן להיפך. שגיא לאדם צרה אף שהיא גדולה מואוד: ואף על פי כן יכול להיותה. שהקב"ה עשה לו כל זה לטובתו. ואף אם ימות. כרכחיב מפני הרעה נאסק הצדיק. וכך שמצוינו בIASHE המלך.

Eternal." Rabbi Hunah teaches in the name of Raave (some teach in the name of Rabbi Akiba): man should at all times accustom himself to say: everything which the heavenly and merciful Providence ordains for man tends merely to his felicity, and every affliction, however severe, should be borne with fortitude, patience and pious resignation, agreeably to the words of the pious sufferer Job, who said: "what, shall we receive good at the hand of God, and shall we not receive evil?" For where is the mortal that can with certainty say: this tends to man's good and that to his evil? Do we not look upon many incidents as upon a real happiness, yet how grievously disappointed are we afterwards to behold this apparent success turned into an actual disaster? And again, do we not oftentimes deem ourselves plunged into the deepest misery, whilst the Holy One (blessed be He) destines it for our good? In such a view, son of man, thou art to look upon the pangs of death, as Scripture says: "previous to the evil, the righteous is taken away." The

נפשה . ובכל מוארך . בכל מומnge : ד"א בכל מרה וכירה שהוא מודד לך . והוא מודה לו במאור מאור : מאוי מברך . על הטובה אומר : ברוך הטוב והמטיב : ועל שמעות רשות אמר : ברוך דין האמתה : וחיב לקלילנהו בשמהה : מנא אני מילוי : אמר ראה בר בר הנה אמר רבי יוחנן . ראמר קרא בה "אהלך דבר . באלהים אהלך דבר . רבי אבוחו אמר מהכא . חסר ומשפט אשירה לך ה" אומרה : רבי הנחום אמר . צרה יונן אמרץ . ושם ה" אקרוא . רבנן אמר . אמר קרא : ה" נתן וזה " לך יהי שם ה" מבורך : אמר רבי הונא

God, should it even please Divine Providence to deprive thee of life; and with all thy might signifies with all temporal substance. According to some, the words "and with all thy might" signify, with whatever measure He metes out His dispensation unto thee, do thou thank Him as much as thy might possibly permits thee. With the only difference that, at a good occurrence, man must say: blessed be He who deals with us so exceedingly kind; but, at an unfortunate event, he must say: blessed be the true Judge, and bear the affliction with joyful and pious resignation. Rabbi Bar Bar-Chanah deduces the above-mentioned doctrine in the name of Rabbi Jochanan, from the scriptural passage which says: "in God will I praise His words, in the Eternal will I praise His words." Rabbi Abbuha infers it from the following passage: "I will praise Thee both for mercy and judgment; unto Thee, O Eternal, will I sing." Rabbi Tanhum proves it from the following verse: "I found trouble and sorrow; then called I upon the name of the Eternal." But the sages say: Scripture tells us very distinctly: "the Eternal gave and the Eternal hath taken away, blessed be the name of the

לא הן ולא שכון: אמר ליה ה' ל' ידך, ה' ל' ידיה ואוקטיה:
יבן רבי אליעזר קיבל עליו יסוריין על ספק התנא, באורתה אמר
כמאי אח' ורעי: ובצפרא אמר זילו, מפני בטול תורה: ובן רבי
קבל עליו יסוריין:

7. אמרו חכמים: חי'ב אדם לבך על הרעה כשם שמכרך
על הטובה. שנאמר: ואהבת את ה" אלהיך בכל לבך. בשני
שירך. ביצר טוב וביצר הרע. ובכל נפשך. אפילו הוא נוטל את

no, „I would rather dispense with them and with their eventual reward. After a pause he said: support me with thy hand (viz., inspire me by thy instruction with fortitude and resignation). He complied with his request, and successfully. Rabbi Elazar likewise submitted willingly to the Divine punishment, which he thought he might have incurred by some sin unknown to him. At evening he hailed his sufferings with the exclamation: welcome ye, my brethren and friends! but at dawn they were soothed by the meditation of the Law; viz., his mind was so absorbed in the word of God, that he became unconscious of his bodily sufferings.

The sages observe: man is in duty bound to bless God for evil as well as for the good he receives from Providence; for it is said: “and thou shalt love the Eternal thy God with all thy heart, with all thy soul and with all thy might.” With all thy heart, signifies with both thy inclinations, viz., that which is prone to evil, and that which adheres to do good; with all thy soul, implies: thou art bound to thank

חוויה רהוה קא בכיכי אמר אמאי קא בכיכית: אי מושום חורה דלא אפשר שנינו אחד המרבה ואחד הממעיט, ובלבך שכינן לבו לשמיים: ואי מושום מזונין, לא כל האדם זוכה לשתי שלוחנות: אי מושום בני, דין גורמא דעשיראי ביר: אמר להא שופרא דבלע בעפרה קא בכיננא, אמר ליה על דא ודאי קא בכיכת וככית חריויה: אדהכוי והכוי אמר לה, חביבין עליך יסורין: אמר ליה

suddenly the chamber was illumined. He perceived that Rabbi Elazar was weeping. Why weepest thou? asked he. Is it because thou art prevented by thy sufferings from promulgating the Law of God? Our sages have already laid down the well grounded maxim, that in our actions the quantity is immaterial, if the quality is good, so that our heart is directed to Him who is enthroned in heaven. Or is it caused by the anxiety for thy daily necessities? It is not the lot of every man to feast at two tables (viz., the enjoyment of terrestrial and celestial happiness). Is it because thou art childless? Behold there the bone of the tenth son whom I buried. No, said Rabbi Elazar, I weep because of this bodily frame, the beautiful work of an all-wise Creator, which must now decompose into dust. Then answered Rabbi Jochanan: thou hast cause to weep—both wept together. In the course of conversation Rabbi Jochanan asked him: dost thou finally resign thyself to these paternal chastisements? The sufferer rejoined:

his mind was clouded in obscurity regarding the dispensation of punishment, which he deemed undeserved. The teachings of Rabbi Jochanan, however, who from experience learned how to submit to the Divine will, dispelled those doubts, and enlightened the learned patient upon this subject. The uncovering of his arm is a symbolical term for imparting instruction so clearly, that it spread rays of light, comfort, composure and consolation.

אבל היסורין של אהבה, אם אין מרווחה בהם יכול לסלוקם טמונה: כי הוא דרבי יוחנן חלש, על לגביה רבי חנינא אמר ליה: חביבון עליך יסוריין, אמר לא ההן ולא שכון: אמר ליה: הוב לי ירך: יהב לה רידה, ואוקטיה: וכן רבי חייא אמר לא ההן ולא שכון ואוקטיה: ורבו אלעוז חלש, על לגביה רבי יוחנן, והוא דהוה קא גני בכית אפל, גליה לדרעיה ונפל נהוּא.

whilst from the latter, we may hope to be relieved by pious prayer offered to heaven on our behalf. The Talmud Berachoth relates: Rabbi Haninah, having visited Rabbi Jochanan in his illness, asked his suffering friend: dost thou finally resign thyself to these paternal chastisements? The sufferer rejoined: no, I would rather be without them and without their eventual reward. In the course of conversation he said: give me thy hand (inspire me by thy instruction with fortitude and resignation); Rabbi Haninah complied with this request, and awakened within him a spirit of filial resignation and firm submission to the unfathomable will of God. The same success attended Rabbi Haninah on visiting Heeyah, who had also previously misunderstood the Divine purpose in punishing him with heavy afflictions. The Talmud relates another case, to show that the lesson which Rabbi Jochanan derived from the instruction of Rabbi Haninah was by him most salutary applied to his colleague, Rabbi Elazar. Rabbi Jochanan, on visiting Rabbi Elazar, saw that he was stretched on his bed, which stood in a dark chamber; Rabbi Jochanan uncovered his arm,* and

* The spirit of this allegory is, Rabbi Elazar was deficient of fortitude to bear his sufferings. The words, "He slept in a dark chamber," indicate that

שנאמר: את אשר יאהב ה" יוכיח: שהקב"ה מודרך עם הצדיקים כחוט השערה, ליסר אותם עליהם כדי שיבא, וזה נקי לעולם הבא: אמר רבי אמר רבי הונא, כל שהקב"ה חפץ בו מודכו ביסוריו שנאמר וה" חפץ דכאו החל: יכול אפילו לא קבלן מאהבה: תלמוד לומר: אם חשים אשם נפשו: מה אשם לדעתך אף יסורי לך: כי יסירין שבאו לאדם בעבר הטעוי באים לו בעל כרחוי.

bliss; for Scripture says: "for whom the Eternal loveth, he correcteth." The Holy One (blessed be He) visits at times with the greatest rigour the most immaterial trespasses of His pious men, in order to cleanse their souls from all iniquity, so that they may enter in perfect purity the gates of everlasting felicity. The same Rabbi continues to teach in the name of Rabbi Hunah: he in whom the Almighty delights is led to contrition of heart by severe affliction, as it is written: "in whom the Almighty delights He bends down by visiting Him with sickness." But these afflictions must be borne with resignation, and the pious sufferer should, as in the words of our text, deliver up his soul like a trespass-offering, namely, as a trespass-offering is only efficacious when brought with sincere repentance, so as to effect reconciliation between man and his Maker, thus must our sufferings be borne with pious submission, in order to effect thereby forgiveness from God. Different, however, are the chastisements we receive as punishment for sins committed, from those with which heavenly love visits us as a trial to prove our fortitude. To the former we must implicitly submit,

צידך לקבל עליו דין שמיים באהבה, כי עיקר טובות האדם הוא לעולם הבא:

ואמר רבא מי שיקבל עליו היסורין באהבה יראה ורע ויארכ' ימים, והלמודו מהקיים בידו, שנאמר וחפץ ה" בידו צלילה; ואמר רבא אמר رب הזנא: אם רואה אדם שיסורין בגין עליי, יפשפש במעשייו שנאמר: נהפשה נהפשה דרכינו ונחקרו ונשובה אל ה": פשפש ולא מצא, יהלה בביטול תורה, או ביסורין של אהבה.

punishment which the heavenly Judge deems proper to entail upon us, since true happiness is only reserved for a future world.

Ravah observes: "whoever submits to Divine punishment with pious resignation, will behold his offspring enjoy long life, and his previous study of the Divine Law will be established; for Scripture says: "with whom the Eternal is pleased, He bends down by visiting him with sickness; he shall live long, and through him that Law, which is the delight of the Eternal, shall be firmly established and prosper." For the dispensation of Divine mercy, though not understood by men, is nevertheless as just and as upright as the Dispenser Himself.

The Rabbi continues in the name of Rabbi Hunah: if a man perceives that affliction overtakes him, he must search his past conduct; as it is written: "let us search and try our ways, and return unto the Eternal." If after searching he found nothing by which he incurred punishment, he must attribute it to the neglect of the study of the Word of God; or look upon those visitations as springing from the love of God, to try him and render him worthy of future

6. אמר שלמה המלך: הכל הולך אל מקום אחר. הכל היה מן העפר והכל שב אל העפר: כמוות זה כן מות זה: מותה כמוות ומרעה חיבוליא: תהה אשרי אנו ש יוכחנו אלה ומוסר שדי אל חמאמס: כי הוא יבוא ויוחש ימצע וודיו הרפינה: כי היסורים הם לטובה האדם ונחפה. לפי נח האדם הוא מיסר אותו ולא באכזריות. כרכחיב וידעעה עם לבבך. כי כאשר יסיד איש את בנו ה" אלהך מיסיך והיינו ברחמנות: על כן אל בעיט בהם. רק שדיק דינו. כי צדיק וישר הוא. ורב חסד ואמה, שמייסר אותו בהחללה באהמת ומרפא אותו בחפה, על כן

The royal preacher says: "All go unto one place; all are of the dust, and all turn unto dust again. As one dieth, so dieth the other." And serious indeed is the alarming position of the hostage to death. "Behold, happy is the man whom God correcteth, if he despiseth not the chastisement of the Almighty; for He maketh sore and bindeth up; He woundeth, and His hands heal." For the chastisement inflicted upon man frequently tends to his happiness and is dispensed by Divine Providence commensurate with man's strength to bear it, as it is written: "thou shalt also consider in thy heart that as a man chasteneth his son, so the Almighty, thy God, chasteneth thee." We ought, therefore, not to burst forth in murmurs and complaints at the Divine decrees, but piously resign ourselves to the dispensation of justice, and rather acknowledge that He is righteous and just, and full of mercy and truth; that His visitations are in truth and His remedy is in mercy. We must, therefore, humbly and filially submit to the

ודעת ובינה ו舍כל : ובין שהגיע זמנו לפרט מן העולם, הקב"ה נוטל הלקן, והליך אביו ואמו מונח לפניהם: אמר رب פְּאָה הַיָּנוּ דברי אינשא: פועל מלחה ושדיبشرא לכלבא כראיה בקדושין פ"א: וכן אמר דוד, אבי ואמי יעובני וה" יאכפנוי: שם עושין בכשל הנאהן, ואחר כך זה פונה לכאן וזה פונה לכאן והקב"ה

ציר הטפה ונוצר ממנה האדם:

וכן אמר איזוב: הלא כhalb ההיכני וכנבינה הקפיאני עור ובשר הלבינוני וגנו" חיים וחסד עמידי וגנו": ועל כן בחיבתי חכם וישמר אלה ויהכוננו חסידי ה": על כן מי האיש החפץ חיים, חי עולם הבא, בין בחסדי ה" וגמול גם הוא הצד ואמתה:

foot walketh. From Him are knowledge, discernment and understanding. When the hour of death approacheth, the Almighty claims His portion, and leaves to father and mother their own share . . .

Thus saith Job: "Hast Thou not poured me out as milk, and curdled me as cheese? Thou hast clothed me with skin and flesh, and hast formed me with bones and sinews. Thou hast granted me life and favor, and Thy visitation hath preserved my spirit." How just, therefore, is the exhortation of king David, in exclaiming: "whoso is wise will observe these things, even they shall understand the loving kindnesses of the Eternal." How diligently ought he, who desireth life everlasting, contemplate the mercies of God, in order that he may emulate them; that he, like God, may disinterestedly exercise benevolence and unselfish charity in supporting the living, and not relax or shrink back from participating in the duties which we owe to the mortal remains of our fellow creatures.

בָּן. שִׁיאַמֵּר קְדִישׁ עַל אֲבֹיו וְאֶמוֹ. שְׁבִיצִילָם כְּנֵן הַגִּיהַנָּם וּמַעַלָּה
אוֹהָם לְגַן עָדָן: וּמָה טוֹב וְנוּعִים שִׁילְמָדו שֶׁם עֲשָׂרָה חֲכָמִים כָּל
הַשָּׁנָה רַאשׁוֹנָה. שָׁעה אַחַת. בְּכָל יוֹם בַּעֲבוּר הַמֶּתֶת. כְּדִי שִׁיאַמֵּר
כָּל פָּעָם קְדִישׁ דַּרְבָּנָן: וְעַל כָּל פְּנֵים יְמֵי הַשְׁלָשִׁים:

5. הַנּוּ רַבְנָן שֶׁלֶשׁ שׁוֹחֵפִין בָּאָדָם, הַקְּבָ"ה וְאֲבֹיו וְאֶמוֹ, הַם
נוֹהָנִין הַזָּרָע, שְׁמַמְנָה נֹצֵר הַגּוֹף, שַׁהְוָא בָּשָׂר וְדָם; וְהַקְּבָ"ה נֹתָן
בּוֹ קְלָסָהָר פָּנֵיו, וַרְאִוָּת עַזָּן, וְשִׁמְיֻעָת אָזָן, וְדָבָר פָּה, וְהַלְוָקָן גְּלִילִם,

that he say קְדִישׁ for his departed father or mother, and to implore God that He may redeem them from the גְּרָהָבָן, and place them in the garden of Eden. The sages also recommend as a praiseworthy observance on the mournful occasion of death, that ten pious men, who are versed in the Law of God, should daily assemble for an hour at least during the first year of mourning, at the house of the departed; there to pray, meditate and study the Law of God; at the conclusion of which the well-known קְדִישׁ דַּרְבָּנָן is to be recited. Should, however, circumstances not permit us to observe these customs through the whole year, they ought at least not be neglected during the thirty days subsequent to the death.

The Rabbis observe: man owes his existence first to God, and then to his father and mother. To the latter he owes the physical life, whilst the Omnipotent invests him with form and features, faculties and intellect, which distinguish him from the animal creation. Through Him the eye seeth, and the ear heareth; through Him the mouth speaketh, and the

אין אחים מرحמים עליו יותר מאשר ממי: ואמר ר' יהודה. מה שאין לו מנהמי. הולcin עשרה בני אדם ווישבין במקומו: ההוא דשכיב בשיכוחה דרב יהודה. ולא הויה לה מנהמיין. כל יומא מרכבר רב יהודה עשרה. ויהבי ברוכיהה. אחויו ליה בחלמא. ואמר ליה. חנוך דעתך. שהנחת את דעתך: ונמצא שמצוות גדולה ליכנות עשרה בני אדם כל שבעה. ולהחבל שם. וללמוד אחר החפלה. אפילו במת קטן. מכל שכן כמה גדול וביותר שיש לו

beyond this time we incur the just reproach of Almighty God, whose voice, as it were, calls upon us: "son of man, hast thou more compassion upon the departed than I, the merciful God?" The same Rabbi also recommends as a praiseworthy custom, viz.: at the demise of a person who left no relatives to mourn for him, to send, during the seven days of mourning, ten men to the house where his death took place, there to perform the daily service. A death happened near the residence of Rahbi Jehudah, and there were no relatives to mourn for the deceased; in consequence of which Rabbi Jehudah brought to the house of the departed ten men, who joined him in prayer, which so greatly absorbed the thoughts of the truly humane Rabbi, that he dreamt to have seen the departed, who said to him: "mayest thou enjoy the same repose and spiritual tranquility which thou hast caused to be conferred upon me." Hence we perceive the importance of the pious and humane duties, as instituted by our sages, during the שבעה (the seven days); there to pray, and there to meditate on the law of God. These duties must be observed even at the death of a child. And in case the deceased left a son, care should be taken

אתהא בשיכוביתא. דהו ליה שבע בניין. שכיב חד מיניהו. הוות בכיא עליה טוכה. אמר לה רב הונא לא העבוד הכי. ולא אשנחתית ביה. שלח לה. אי צייח מוטב: ואמ לאו חכשש ההיא איתהא. וודחא לאידך. ומיתוי קלהון. כדרמייחו כולהון. אמר חכשש וודחא לנפשה ומחה: אל חבכו לטמת. ולא הנרו לו. אל חבכו לטמת. יותר מרא. ואל הנרו לו. יותר מכשיער. אלא שלשה לבכי. שבעה להספד. שלשים להספורת. מכאן ואילך אטר הקב"ה

Near the residence of Rabbi Hunah, there lived a woman who had lost one of her seven sons, at which calamity she fretted and wept so grievously, that Rabbi Hunah was induced to request her to cease from such impious lamentation. She, however, turned a deaf ear to the friendly words of the pious Rabbi. He again said unto her: "if thou wilt follow my advice, it will be well unto thee; if not, thou mayest prepare shrouds for another of thy sons." These well-meant words, however, had no effect upon her; she still continued to give vent to her violent complaints, until she was bereaved of all her children. Rabbi Hunah again entreated her to submit to the will of God, and consider her own life; but, alas, even these admonishing words had no influence upon her, and ultimately she herself fell a victim to her excessive fretting. The passage in Jeremiah: "weep ye not for the dead, neither bemoan him," is thus expounded by the Talmud: "weep not for the dead to excess, and bemoan him not more than the duty of nature demands. Three days ought to be devoted to weeping, seven days to mourning, and thirty days for the growing of the hair.* But by lamenting

* To abstain from cutting the hair of the head and beard.



כִּי כָל מַה שִׁיכְבָּה הַעֲפָר
 יַסֵּה מִן הַכְּשָׁר:
 כִּי הִם לְמִנְחָה.
 וְאַנְחָנוּ בִּגְעָן וְאַנְחָה:

עַל כֵּן אֵין לְהַחֲרֻעַם אֶחָר מְדוֹתָיו. כִּי צְדִיק וַיְשַׁר הָוּא. וּמִ
 יֹאמֶר לוֹ מַה הַעֲשָׂה: וְאֵין לְנוּ רָק לְהַצְדִּיק דִּינּוּ עַל כָּל מַה שַׁעֲשָׂה:
 הַ "נָּתַן וְהַ "לְקַח יְהִי שְׁמַה" מִכּוֹרֶךָ: וְמַיְ שִׁיכְבָּה עַל מַה יוֹתֵר
 טְרָאִים. כְּאֵילּוּ מַתְרָעָם עַל מְדוֹת הַקְּבָ"ה:

4. אמר ר' יהודה אמר רב כל המתקשה על מתחו יותר
 מdead. על מתח אחר הוא בוכה. כי הא דרב הונא. הו' ה'ך

Wise Providence ordained that whatever earth
 covers, man forgets ; for—

Why should we grieve and mourn for those
 Who have gone to their everlasting repose ?

Let us, therefore, refrain from complaining against
 the ways of God ; for He is just and upright, and
 who can say unto Him : what doest Thou ? On the
 contrary, we have but to acknowledge the equity of
 His judgment in all His proceedings towards us.
 "The Eternal hath given, and the Eternal hath taken
 away ; blessed be the name of God !" By excessive
 lamentation, by unremitting weeping for the dead,
 we manifest that we are discontent with the dispensa-
 tion of His Divine justice.

Rabbi Jehudah says in the name of Rav : he who
 frets or gives way to excessive grief at the death of
 a relative or friend, will have cause to bewail the
 loss of another dear and beloved individual.

הילד חי צמחי ואבכה כי אמרה. מי יודע וחנני ה". וכי הילד:
ועחה מות. למה זה אני צם. האוכל להשיבו עוד. אני הולך אליך
והוא לא ישוב אלי:

and went to him to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead; for, said they, behold while the child was yet alive, we spake unto him, and he would not hearken unto our voice, how will he then vex himself, if we tell him the child is dead? But when David saw that his servants whispered, David perceived that the child was dead; therefore he said to his servants: is the child dead? and they said: it is dead. Then David rose from the earth, and washed and anointed himself, and changed his apparel, and came into the house of the Eternal and worshipped, and then he came into his own house; and when he required they set bread before him, and he did eat. Then said his servants unto him: what thing is this that thou hast done? Thou didst fast and weep for the child when the child was alive; but when the child was dead, thou didst rise and eat bread. And he said: while the child was yet alive, I fasted and wept; for I said: who can tell whether God will be gracious to me, that the child may live? but now it is dead, wherefore should I fast? Can I bring him back? I shall go to him, but he will not return to me."

רשע. והיה מלך. אף על פי כן הילך לנחם את חיאל בית האל. כשמהו בינוי משום שבנה העיר יריחו: ובזה עשו נחת רוח לחיים ולמהם. ונעם הוא עצמו על ידי זה נתן אל לו דברים של מיהה. ולשוכן מחתאו:

3. הכא לנחם אבליים. יאמר להם דברים של טעם בנחמו כדי שיצדיקו דין. ויקבלו חנוזמים: כמו שאמר דוד. בעוד

had lost his two sons, as enunciated by Joshuah. And king Ahab, ungodly as he was, still condescended personally to condole the bereaved father in his affliction. These events fully demonstrate the importance of comforting the mourners.

He who is solicitous of performing the duty of condoling the mourners, not as a mere outward ceremony, but in the true sense of its sacred institution, should address the mourners in words of comfort, reasonable and pious observations, so as to induce them, however grievously afflicted by their recent loss, to acknowledge the justice of God, who alone can afford salvation. The demeanor of king David, on the occasion of the death of his child, as narrated in Holy Writ, is at once so instructive and consoling that we deem it proper to quote it at length. A child, of which this pious king was extremely fond, and whom he so paternally loved, was overtaken with a dangerous illness. "David, therefore," says Scripture, "besought God for the child. And David fasted, and went in, and lay all night upon the earth; and the elders of his house arose,

אל לבו. מאי זהו יתן אל לבו: דברים של מזחה. דיספה ספרדונית. דיקבר יקרים. דיטען טעונית. דילואה יוונית. דידל ידונית. כראיהא בם"ק פרק ג': כי מידותיו של הקב"ה. מרה כנגד מרה: והחולך לנחם האבלים. הקב"ה בעצמו ינחמו. על כן ילק הארים לקיים המשיה הגודלה. לנחם האבלים העצומים בגין ואננה. וירבר אל לבם דברי נחומי. וכזה נומל חסד. ועשה מרה הקב"ה. כי הוא בעצמו ניחם את יצחק. דכתיב ויהי אהרי מוה אברהם. ויברך אלהים את יצחק בני. שנחמו הנחומי אבלים: וכן אליו הנכיא. שהלך לנחם את היאל. בית האל. ואהאב שהיה

to his heart." What, asks the Rabbi, is man to take to his heart? To be at all times conscious of his own frailty, and not to forget the awful truth that he likewise will once stand in need of the same service he now renders to the dead. As he mourns for others, thus others will mourn for him; as he buries others, as he carries and follows others to their resting-place, the same will others do to him. For the same measure we mete out to others, the Eternal will mete out to us. And he who comforts the mourners will, when in distress, find consolation in God. Son of man, fulfil, therefore, this charitable and humane duty, visit and console the distressed mourners, soothe their grief, cheer them, speak to them words of comfort and consolation, and thou wilt follow thy Creator, who consoled our patriarch Isaac in time of grief; as we read: "And it came to pass after the death of Abraham, and God blessed his son Isaac; which our sages illustrate, God spoke to his heart words of comfort. Tradition tells that Elijah went to condole Hiel, the Beth-elite, who, when rebuilding the city of Jericho,

פירותה. ואני גנוזי דבר שעושה פירותה: שנאמר אמרו צדיק כי טוב. כי פרי מעליהם יאכלו: אבותה גנוו אוצרות ממון. ואני גנוזי אוצרות נפשות. שנאמר ולוקח נפשות חכם: אבותה גנוו לאחרים. ואני גנוזי לעצמי. שנאמר ולק היה זה קהה: אבותה גנוו לעולם. הוה. ואני גנוזי לעולם הבא: שנאמר והלך לפניו צדיק כבוד ה" אסף:

2. חניא. היה רבי מאיר אומר. טוב לילכת אל בית אבל. מלכת אל בית המשחה. כאשר הוא סוף כל האדם. ויהי יתנו

which I have preserved will produce fruit in abundance. As Scripture says: "Say ye to the righteous that it shall be well with them; for they shall eat the fruit of their doings," My fathers, indeed, have preserved gold, I have saved souls; as Scripture says: "And he that winneth souls is wise." My fathers have amassed for others, what I amass is for myself; as we read: "And it shall be righteousness unto THEE before the Eternal thy God." In a word, my fore-fathers have amassed stores for this world, I, on the contrary, have saved for that to come; as Scripture says: "Thy righteousness shall precede thee; the glory of the Eternal shall be thy reward."

Rabbi Meyer thus comments on the following Scriptural passage: "It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men, and the living will lay it

After the recitation of the Psalm and the Kaddish for the orphans, one of the following seven portions of the Talmud, arranged for the **שבעה**, is to be read by the minister or some other person.

1. הנו רכנן. מעשה במונבו המלך. שבוכו אוצרותיו ואוצרות אבותיו. בשנה בצורה . וחייב עלי אחיו בית אבוי . ואמרו לו : אבותיך גנוו אוצרות והוסיפו על של אבותיו . ואחה מבוכו אוצרותיך ואוצרות אבותיך . אמר להם : אבותי גנוו למטה ואני גנווה למעלה ; שנאמר אמתה מארץ הצמח וצדק משמים נשקף ; אבותי גנוו במקומות שהיד שולטה בהם . ואני גנווה במקומות שאין היד שולטה בהם ; שנאמר צדק ומשפט מכון כסאך : אבותי גנוו דבר שאין עשה

Our Sages relate:—During the reign of King Monobazus, there happened to be a most grievous famine. The humane king, moved by the sufferings and privations of his people, caused the treasures, which he and his ancestors had amassed, to be distributed amongst the poor and needy. He was severely reproached by his brethren, and by all his family. Thy forefathers, said they, hoarded up treasures, and augmented those of thy ancestors, but thou, so far from increasing them, dost even squander what they have left. The benevolent king replied, My fathers have gathered terrestrial treasures, I have saved celestial ones. As Scripture says: “Truth must spring forth out of the earth, then benevolence will look down from heaven.” My fathers hid treasures within the reach of ruthless hands, mine are preserved in a place beyond the reach of human violence. As it is said, “Justice and judgment are the basis of Thy throne, when mercy and truth anticipate Thy presence.” My fathers garnered that which yields no fruit, that

After the Maarib prayer the following Psalm is said; after which the וְנִזְמָן is recited.

MICHTAM OF DAVID.

Protect me, O God! for in Thee do I put my trust, O my felicity. Say thou unto the Eternal, Thou art my Lord: nought excelleth Thee. *Say it also* to the holy in the land, and to the mighty nobles in whom are all my delights. Their sorrows increase who follow strange gods: I will not offer their libations of blood, neither will I utter their names with my lips. Thou, O Eternal, art the portion of mine inheritance and of my cup. Thou maintainest my lot. My portion was assigned to me in pleasantness; yea, mine is a goodly heritage. Now will I praise the Eternal, who thus gave me counsel; even in *dismal* nights, in inward chastisements, have I set the Eternal always before me, He is at my right hand, I shall not be shaken. Therefore my heart is glad, and my glory rejoiceth; even my flesh shall also rest in peace. For Thou wilt not doom my soul to perdition; neither wilt Thou suffer Thy pious ones to see corruption. Thou wilt show me the path of life; in Thy presence is fulness of joy, at Thy right hand everlasting beatitude.

After the Maarib prayer the following Psalm is said, after which קירש is recited.

מְכֹתָם לְרוֹד שְׁמַרְנִי אֶל קִידְחָסִיתִי כֵּה: אָמְרָת
 לִיהְוֹה אָדָני אֲתָּה טֹבָתִי בֶּלְעָלָיו: לְקָדוֹשִׁים
 אֲשֶׁר-בָּאָרֶץ הַמָּה וְאֶחָרִי בֶּלְחַפְצֵיכָם: יְרָבוּ
 עַצְׂכֹּתָם אַחֲרֵ מְהֻרוֹ בֶּלְאָפִיךְ נְסָכִיָּהָם מְקָם וּבָלְ
 אָשָׁא אֲתָּה-שְׁמוֹתָם עַל-שְׁפָתָיו: יְהֹוָה מְנָתָ חָלְקִי
 וְכָסִי אֲתָּה תּוֹמֵךְ גָּוְרָלִי: חָכְלִים נְפָלוּ דָלִי בְּגָעָמִים
 אֲתָּה-נְחָלָתְ שְׁפָרָה עַלְיוֹ: אָבְרָהָם אֲתָּה-יְהֹוָה אֲשֶׁר
 יְעַצְּנִי אֲתָּה-לִילּוֹת יְסַרְנִי כָּלְיוֹחִי: שְׁזִוְתִּי יְהֹוָה
 לְגַנְגֵדִי פְּמִיר כִּי מִימִינִי בֶּלְאָמֹות: לְכָן שְׁמָחַ לְבִי
 וַיָּגֵל כְּנוֹזִי אֲתָּה-בָּשָׂרִי יְשַׁבֵּן לְכַטָּח: כִּי וְאֲתָּה-עוֹבֵד
 נְפָשִׁי לְשֹׁאָל לְאִתְּהָנוֹ חַסְידָךְ לְרֹאֹת שְׁתָתָה:
 הַזְׁדִּיעַנִּי אֶרְחָ חַיִּים שְׁבַע שְׁמָחוֹת אֲתָּה-פָּנֵךְ נְעִימֹת
 בִּימִינְךָ נְצָחָה:

—

קדיש רותם.

May the All-merciful render us worthy to behold the days of Messiah, and of the eternal life in a future state. He giveth great (*On Sabbath and New Moons say*: He is a tower of) salvation to His king and acteth mercifully towards his anointed, towards David and his progeny for ever. May He who maketh peace in His high heavens, in His mercy, grant peace unto us and unto all Israel, and say ye, Amen.

Fear the Eternal, ye His holy ones, for no want have those who fear Him. Even young lions lack and suffer hunger; but they who seek the Eternal shall not lack any good. Give thanks unto the Eternal, for He is good, for His mercy endureth for ever. Thou openest Thine hand, and satisfiest the desire of every living being. Blessed is the man who trusteth in the Eternal, for the Eternal will be his protection.

I have been young, and am now old, yet never did I see the righteous entirely forsaken, nor his offspring begging bread.

The Eternal will give strength to His people: the Eternal will bless His people with peace.

In the house of mourning the Mincha [מִנְחָה] and Maarib [מַעֲרֵיב] prayers are said.

הרַחְמָן, הוּא יִקְבְּנוּ לִימֹות הַפְּנִישָׁה וְלִחְיֵי הַעוֹלָם
הַבָּא: מְגַדֵּיל (כִּילָּט מַדֵּעַ וְפָנָת חֲוֹמִים מַקְדוּלָּה) יִשְׂעוֹת
מֶלֶכְךָ וְעַשְׂתָּה חִסְדָּךְ לְמֶשְׁיחָךְ לְרוֹד וּלְרוֹרָעָה עֲדָעָלָם:
עַשְׂתָּה שְׁלוֹם בְּמִרְומָיו הוּא יִעֲשֶׂת שְׁלוֹם עַלְינוּ וְעַל
כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

יִרְאֵו אֶרְצֵינוּ קָרְשֵׁיו כִּי אֵין מִחְסָפָר לִירָאוּ:
כְּפִירִים רְשֵׁיו וְרָעָבוּ וְרָרְשֵׁי יְיָ לְאַחֲרָסָרוּ כָּל-טֻובָה:
חוֹדוּ לְיַיִן כִּידָּטוֹב כִּי לְעוֹלָם חָסָהוּ: פּוֹתָח אַתְּזִיהָ
וּמְשִׁבְעַ לְכָל-חַי רְצָוָן: בָּרוּךְ הָגָבָר אֲשֶׁר יִכְתַּח
כִּי וְהַיָּה יְיָ מַכְתָּחוֹ:

גַּעַר הַיּוֹתִי גַּם זָקַנְתִּי וְלֹא-זָרָאִתי צְדִיק גַּעַזְבָּ
וּרְעָוָה מַבְקָשׁ לְחַם:

יְיָ עַז לְעַמוֹ יִתְּהָן, יְיָ יִכְרַךְ אַתְעַמוֹ בְּשְׁלוֹם:

[מעריכ] In the house of mourning the Mincha [מנחה] and Maarib [מאירב] prayers are said.

the All-merciful break the yoke of captivity from off our neck, and lead us in security to our land! May the All-merciful send us abundant blessing on this house, and on this table at which we have eaten! May the All-merciful send us Elijah the prophet (of happy memory) that he may announce to us tidings of happiness, salvation, and consolation! May the All-merciful bless [my father* and instructor] the master of this house, and [my mother and instructress] the mistress of this house, and with them, their household, their children, and all that belongs to them; us, and all that belongs to us; even as our ancestors Abraham, Isaac, and Jacob were severally blessed in all things, through all things and with all things; thus may he bless us, even all of us altogether, with a complete blessing, and let us say, Amen.

In the high heaven may they obtain for them and for us the felicity of the Divine guardianship over our welfare that we may receive a blessing from the Eternal and righteousness from the God of our salvation, and that we may find grace and due regard in the eyes of God and man.

On Sabbath say:

May the All-merciful cause us to inherit the day that is all Sabbath and repose in eternal life.

On New Moon say:

May the All-merciful renew this month for us as a benefit and a blessing.

* The names in this verse, within brackets, are omitted if the parents should not be present, and other names substituted in their stead.

בכבוד: הרחמן, הוא ישבור עלנו מעל צוארנו והוא יוליכנו קוממיות לארכנו: הרחמן הוא ישלח ברכה מרבה בביתה היה ועל-שלוח זה שאכלנו עליו: הרחמן הוא ישלח לנו את-אליה הנביה וכור לטוב ויבשרילנו בשורות טובות ישועות ונחותות: הרחמן הוא יברך את (אבי) מורי בעל הבית היה ואת (אמו) מורה בעלה הבית היה אותם ואת-ביהם ואת-זרים ואת-כל-אשר-לهم אותנו ואת-כל-אשר-לנו. כמו שנחכרנו אבותינו אברהם יצחק יעקב מכל מכל כל, כן יברך אותנו כלנו יחד בברכה שלמה, ונאמר Amen:

לפנת

הרחמן, הוא ניחלנו יום שכלו שבת ומנוחה לתחי
העלמים:

לאט צד

הרחמן, הוא יתדש עלינו את-החותן הזה לטובה
ולברכה:

Console, O Lord, our God, the mourners of Jerusalem and the mourners in this place. Give them consolation in their bereavement and grant them strength in their affliction. As it is written: like the man comforted by his mother, thus I shall comfort you, and in Jerusalem ye will be consoled. Blessed art Thou, O Eternal, Comforter of Zion and Jerusalem.

Blessed art Thou, O Eternal, our God, King of the universe, Omnipotent! our Father, our King, our Strength, our Creator, our Redeemer, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, the eternally living King, who is good and beneficent, the God of truth, who judgeth with righteousness; who in judgment recalleth the souls of His children, who ruleth over His world to execute His will; all of whose ways are just towards us who are His people and His servants. And for all these things we are bound to give thanks unto Him, and to bless Him who repaireth the breaches of Israel. May He repair this breach for us, and for all His people of the house of Israel unto life and peace; He will deal bountifully with us, granting us grace, favour and every good; yea, of no good will He cause us to be deficient.

May the All-merciful reign over us for ever and ever! May the All-merciful be praised in heaven and earth! May the All-merciful be praised throughout all generations, be glorified among us to everlasting, and be honoured in our midst, for ever and to all eternity! May the All-merciful sustain us with honour! May

נחים יי' אלְהַיָּנוּ אֶת־אֲבָלִי יְרוֹשָׁלָם וְאֶת־הַאֲכָלִים
הַמְּתֻחָאֲבָלִים בְּאֲבָל הַזָּה, נְחַמֵּם מֵאֲכָלָם וְשִׁמְחָם
מִגּוֹנָם, כְּאָמָר בְּאִישׁ אֲשֶׁר אָמַר תְּנַחַמְנוּ כִּי אֲנִי
אֶנְחַמֵּךְם וּכְיְרוֹשָׁלָם תְּנַחַמְנוּ בָּרוּךְ אֲתָּה יי' מְנַחָּם
צַיּוֹן בְּבָנָיו יְרוֹשָׁלָם:

ברוך אֲתָּה יי' אלְהַיָּנוּ מֶלֶךְ הָעוֹלָם, הָאֱלֹהִינוּ
מֶלֶכְנוּ בּוֹרָאנוּ וְאָלָנוּ קָדוֹשׁ וְעַקְבָּה, הַמֶּלֶךְ
הַחַי, הַטוֹּב וְהַמְּטִיב אֶל אָמָתָה, בְּרוּךְ אָמָתָה שְׁפָט
אָרָק (וְלֹקַח נְפָשָׁות בְּמִשְׁפָט), וּשְׁלִיטָה בְּעוֹלָמוֹ
לְעֵשָׂות בּוֹ כְּרָצָנוּ, כִּי כָּל־דָּرְקֵינוּ מִשְׁפָט, וְאֶنְחַנָּנוּ
עָמוֹ וְעַכְדֵּיו: וְעַל־הַכֶּל אֶנְחַנָּנוּ תְּבִיעָם לְחוֹדוֹת לוֹ
וְלִבְרָכוֹ. גַּדֵּר פְּרִצּוֹת יִשְׂרָאֵל הוּא וְגַדֵּר אֶת־הַפְּרִצָּה
הַזָּה מִעַלֵּנוּ (וּמִעַל הָאֲבָל הַזָּה) לְחַיִים וּלְשָׁלוֹם
הָאָיִגְמַלְנוּ לְעֵד חַן וְחַסְרָה וּרְחַמִּים וּכָל־טוֹב, וּמְכָל־
טוֹב אֶל יְחִיפָּרְנוּ:

הַרְחַמָּן, הוּא יִמְלֹיךְ עַלְנוּ לְעוֹלָם וְעַד: הַרְחַמָּן
הָאָיִגְמַלְנוּ בְּשָׁמִים וּבָאָרֶץ: הַרְחַמָּן, הוּא יִשְׁתַּבְחַה
לְדוֹר הַזָּרִים וְיִתְּפַאֲרֵנוּ בָּנוּ לְנֶצֶחֶת נֶצֶחֶת וְיִתְהַדֵּר
בָּנוּ לְעֵד וּלְעוֹלָמִי עוֹלָמִים: הַרְחַמָּן, הוּא יִפְרַגְּסֵנוּ

stand in need, either of the gifts of mankind, or of loans ; but let us depend only on Thy hand which is ever full, open, holy, and liberal, so that we may never be put to shame nor confounded.

On Sabbath add :

Be pleased, O Eternal, our God ! to felicitate us through Thy commandments, and especially through the commandment of the seventh day, — this great and holy Sabbath ; for this day is great and holy in Thy presence, that we may rest thereon, and to be at repose thereon, in pious love, according to the command of Thy will. In Thy favour, O Eternal, our God ! grant us repose, that there be no trouble, sorrow or sighing, to afflict us on our day of rest ; but cause us to behold, O Eternal, our God, the consolation of Zion, Thy city, and the rebuilding of Jerusalem, Thy holy city ; for Thou art He who is the Lord of salvation, and the Lord of consolation.

On New Moon add :

Our God, and the God of our Fathers ! suffer to ascend, arrive, approach, appear, and be accepted ; to be heard, borne in mind, and remembered before Thee, our memorial, and the memorial of our fathers, the memorial of the Messiah, the son of David Thy servant, the memorial of Jerusalem, Thy holy city, and the memorial of all Thy people the house of Israel, to obtain for us deliverance, happiness, grace, favour, and compassion, life and peace, on this first day of the month. O Eternal, our God, remember us thereon for good, and visit us thereon with a blessing, and save us thereon, to enjoy life. And with the word of salvation and mercy, have pity, and be gracious unto us. O have compassion upon us, and save us, for our eyes are towards thee, because thou, O God ! art a merciful and compassionate King !

מְהֻנָּה בְּשֵׁר וְדִם וְלֹא לִידֵי הַלְוָתָם כִּי אִם־לִידֵיה
חַמְלָאָה הַפְּתֻוחָה הַקְדוּשָׁה וְהַרְחָבָה שֶׁל־א גִּבּוֹשׁ
וְלֹא גִּבּוֹלָם לְעוֹלָם וְעַד:

On Sabbath add:

רָצָח וְהַתְּלִיכָּנוּ נָנוּ אַלְתָּרוּנוּ בְּמִצּוֹתָיו וּבְמִצּוֹת יוֹם
הַשְּׁבִיעִי הַשְּׁבָת וְהַקְדּוּשָׁה כַּהֲרֵב יְוָם זֶה בְּרוֹלָל
וְקְדוּשָׁה הוּא לְפָנֶיךָ לְשָׁבְתָּבָזָן וְלִנְחָת בָּזָבָז
בְּמִצּוֹת רְצָוָנָךְ: בְּרָצָוָנָךְ הַלִּית לְנָנוּ נָנוּ אַלְתָּרוּנוּ שֶׁלָּא
פָּהֵר אַזְרָח וְגַגְון וְאַנְחָה בְּיוֹם מְנוּחָתָנוּ וְהַרְאָנוּ נָנוּ
אַלְתָּרוּנוּ בְּנִיחָמָת צִיּוֹן עִירָךְ וּבְבָנֵינוּ וּרְוֹשָׁלִים עִירְקָרְשָׁךְ
כִּי אַפָּהָה הוּא בַּעַל חִשּׁוּעָה וּבַעַל הַגְּהָמָות:

On New Moon add:

אַלְתָּרוּנוּ וְאַלְתָּרִי אַבְּזָתָינוּ וְעַלְתָּה וְנָבָא וְנִפְגַּע וְנִרְאָה
וְנִרְצָח וְנִשְׁמַע וְנִפְקַד וְנִזְכָּר זְכָרָנוּ וְסְקָדָנוּ וְזְכָרוֹן
אַבְּזָתָינוּ. וְזְכָרוֹן מְשִׁיחָה בְּנִידּוֹר עַבְּדָךְ. וְזְכָרוֹן
וּרְוֹשָׁלִים עִיר קָרְשָׁךְ. וְזְכָרוֹן כָּלְעַמְקָד בֵּית וּשְׂרָאֵל
לְפָנֶיךָ. לְפָלִיטָה וְלְטוֹבָה וְלְחָנָן וְלְחָסָד וְלְרָחָםִים וְלְחִיטִּים
וְלְשָׁלוּסִים בְּיוֹם רָאשׁ הַחְדִּישׁ הַזָּהָה: זְכָרָנוּ נָנוּ אַלְתָּרוּנוּ בָזָבָז
לְטַזְבָּה. נִפְקָדָנוּ בָזָבָז כְּבָרְכָה וְהַזְּשִׁיעָנָה בָזָבָז כְּחִיטִּים.
וּבְרָבָר יְשֻׁוָּחָה וּרְחָמִים חֹסֵךְ פְּנֵיכָה. וּרְחָמָס עַלְיָנוּ
וְהַזְּשִׁיעָנָה. כִּי אַלְקָד עִינֵּינוּ. כִּי אַל (מַלְך) חַפְון וּרְחָמִים
אַפָּהָה:

the time of their trouble, didst contend for their cause, didst judge their suit, and avenge their wrongs. Thou didst deliver the mighty into the hands of the weak ; the multitude into the hands of the few ; the impure into the hands of the undefiled ; the wicked into the hands of the righteous, and the proud into the hands of those who engage in the study of Thy law. Thus didst Thou make unto Thyself a great and holy name in Thy world; and didst work a great salvation and redemption for Thy people Israel as at this day: After this Thy children entered into the oracle of Thine house, cleansed Thy temple, purified Thy holy place, and rekindled the lights in the courts of Thy holy house: and they appointed these eight days of dedication to be celebrated with thanksgiving and praise to Thy great name.

And for all these things, O Eternal, our God! we give thanks unto Thee, and bless Thee. Blessed shall Thy name continually be in the mouth of every living being for ever and ever, as it is written, "When thou hast eaten, and art satisfied, thou shalt bless the Eternal, thy God, for the goodly land which He hath given unto thee." Blessed art Thou, O Eternal! for the land and for the food.

Have compassion, we beseech Thee, O Eternal, our God! on Thy people Israel, upon Jerusalem Thy city, on Zion the residence of Thy glory, on the kingdom of the house of David, Thine anointed, and on the great and holy house which is called by Thy name. O our God, our Father! feed, sustain, support, and maintain us, and grant us enlargement. Enlarge us speedily, O Eternal, our God! from all our troubles; and let us not, we pray Thee, O Eternal, our God!

הרביט עמד בקהל ליהם בשעת אורתם ורבב אטרוייטם ריבע
אטרדיינט נקמל אטרנוקטיט מטרוף גבוריים בדור חלשים
ורבבים בדור מעתיטים יטמאים בדור טהורין ורשותם בדור
צדיקים וצדירות בדור עושקי תורתק. וכל קשישת שב
גדול וקדוש בעולמך ולעומך וישראל עשוית קשישת
גדולה ופרקון בהיותה. ואחר כן באו בדין לדביר
ביחס ופנוי אטרהייכלה וטהרו אטרמקדשך והדרליקי
נרות בחצרות קדרשך וקביע שמות ימי חנוכה אלו
להודות ולהallel קשםך הבודל:

על-הבל יי אלהינו אנחנו מודים לך ומברכים
אותך יתברך שםך בפי כל-מי תמיד לעולם ועד:
בקהוב ואכלתך ושבעתך וברכתך אתיי אלוהך על-
הארץ הטבה אשר נתנו לך. ברוך אתה יי על-
הארץ ועל-הפטון:

רחם יי אלהינו על-ישראל עמוך ועל-ירושלים
יערכך ועל-ציוון משפטך בכבודך ועל-מלכות בית הורד
משיחך ועל-הכוהה הנורול והקדושים שנקרוא שםך
עליו: אלהינו אכינו רענו וננו פרנסנו וככלבננו
ונרויחנו ונרוח-לנו יי אלהינו מהרה מכל-
צורךינו: ונא אל-הצרכינו יי אלהינו לא לידי

goodness ; with grace, kindness, and compassion, He giveth food to all flesh, for His mercy endureth for ever. And through His abundant goodness, food hath not yet failed us, nor will fail us for evermore : for it is because of His own great name that He feedeth and sustaineth all and doeth good unto all, and provideth for all His creatures which He hath created. Blessed art Thou, O Eternal ! who feedest all.

We give thanks unto Thee, O Eternal, our God ! because Thou didst cause our ancestors to inherit the good, desirable, and ample land ; and because Thou, O Eternal, our God ! didst bring us forth from the land of Egypt, and didst thus redeem us from the house of bondage : and because of thy covenant which Thou didst seal in our flesh, and of the law which Thou hast taught us, and of Thy statutes which Thou hast made known unto us ; and because of the life, grace, and kindness which Thou hast mercifully bestowed upon us, and of the sustaining food wherewith Thou feedest us, and sustainest us continually, every day, at all times, and at each moment.

On Hanuca they add :

We thank Thee likewise for the miracles, the redemptions, the mighty deeds, the salvation, and triumph, which thou didst perform for our fathers, in former times, at this season.

In the days of Matathias, son of Joehanan the high priest, and his sons, when the iniquitous government of Greece rose up against Thy people Israel, to make them forget thy law, and transgress the statutes of Thy will ; Thou, in Thine abundant mercy, didst rise up for them in

העולים בלו בטובו בבחן בחסיד וברחמים הוא נתן
ליהם לכל-בשר, כי לעולים חסדו: ובטובו הנדרול
תמיד לא-חסר לנו ואל יחרר לנו מזון לעולים
עד: בעבור שמו הנדרול כי הוא זו ומפרנס לפול
ומטיב לפול ומפני מזון לכל-בריוותיו אשר ברא.
ברוך אתה יי' ה'נו את-הבל:

נודה לך יי' אלהינו על שהנחלת לאבותינו ארץ
חמדה טובה ורחבה ועל שהוזאתנו יי' אלהינו
מאמרץ מצרים ופדייתנו מבית עבדים ועל-בריחך
שהתקמת בכםנו ועל-הזרקה שלמורתנו ועל-
חקיקת שהודעתנו ועל-חיים חן וחסיד שהוננתנו
על אכילת מזון שאתת זו ומפרנס אותנו תמיד
בקליום ובכל-עת ובכל-שעה:

On Hanuka they add:

על-הנדים ועל-הפרקי ועל-הגבורות ועל הטעשוועות
ועל-המלחמות שעשית לאבותינו בימים ההם בזמן
זה:

במי מתקייח בדורותנן פהן גדור להשםוני ובמי
בשעשרה מלכות יון הרשות על-עמך ושראל להשליכם
תורתך וכל העברים מתקי רצונך. ואתה ברוח מיז

Oh, may this happen in your life-time and in your days, and in the life-time of the whole house of Israel, speedily and without delay, and say ye,

Amen. May His omnipotent name be blessed for ever and ever throughout the world.

May His hallowed name be praised, glorified, extolled, magnified, honoured, and most excellently adored, in expression far surpassing all blessings, hymns, praises, and comforts that can be expressed in the world, and say ye, Amen.

May abundance of peace and happy life be bestowed upon us and upon all Israel, and say ye, Amen.

Blessed be the name of the Eternal, from henceforth and for evermore.

May He, who establisheth peace in His high regions, grant through His mercy peace to us and all Israel, and say ye, Amen.

My relief is from the Eternal, who made the heaven and earth.

Then they say:

Death will be destroyed for ever, and the Eternal God will wipe away tears from all faces ; and the rebuke of His people shall He take away from off all the earth : for the Eternal hath spoken it.

As soon as the mourners come home from the burial ground they are offered the *meal of condolence* (*כְּעֹדֶה הַבָּרָאָה*), which generally consists of hard boiled eggs and bread. After having partaken of this meal the following בָּרָךְ הַמִּזְוֵן (*graco* after the meal) is recited :

Blessed art Thou, O Eternal, our God, King of the universe ! who feedeth the whole world with His

בְּחִיכוֹן וּבְיוֹמִיכוֹן וּבְחִיכוֹן דִּיבָּלְ-בֵּית יִשְׂרָאֵל בַּעֲגָלָא
וּבְזַמָּן קָרִיב, וְאָמָרוּ אָמָן: וְהִיא שְׁמַת רְبָא מִכְּרָךְ
לְעַלְםָן וְלְעַלְמָי עַלְמָיָא: וַתִּפְרַד וַיַּשְׁפַּבַּח וַיַּחֲפַר
וַיִּתְרוּם וַיִּתְנַשֵּׁא וַיִּתְהַקֵּר וַיִּתְعַלֶּה וַיִּתְהַלֵּל שְׁמַת
דָּקָוָרָשָׁא: בְּרִיךְ הוּא לְעַלְאָמָן-בְּלָ-בְּרָכָתָא וְשִׁירָתָא
בְּשִׁבְחָתָא וְנִחְמָתָא דְּאָמִירָן בְּעַלְמָא וְאָמָרוּ אָמָן:
וְהִיא שְׁלָמָא רְבָא מִן-שְׁמָיָא וְחַיִם (טֻבִים) עַלְינוּ
וּעַל-בְּלִי-יִשְׂרָאֵל וְאָמָרוּ אָמָן:

לְהַר שֵׁס בְּרִיךְ מִבְּרָךְ מִעֲפָח וְעַד טַלְס:

עַשְׂה שְׁלָום בְּמַרְזָמוֹ הוּא יַעֲשֵׂה שְׁלָום עַלְינוּ
וּעַל-בְּלִי-יִשְׂרָאֵל וְאָמָרוּ אָמָן:
צָבָר מִס בְּרִיךְ עַשְׂה שְׁמָיִם וְאָרֶץ:

Then they say:

כָּלָע הַמּוֹת לְגַנְצָח וּמְחָה אַדְנִי יְיָ דְּמֻעה מַעַל
כָּל-פְּנִים וְחַרְפָּת עַמּוֹ יִסְרָר מַעַל-בְּלִי-הָאָרֶץ בְּיְיָ
הַבָּר:

As soon as the mourners come home from the burial ground they are offered the meal of condolence, (סְעִירַת הַבָּרָאָה) which generally consists of hard boiled eggs and bread. After having partaken of this, the following grace after the meal, (ברכת המזון) is recited.

בָּרוּךְ אֱתָה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַזֶּן אַתָּה

evil shall befall thee, neither shall any plague approach thy dwelling: for He will give His angels charge concerning thee, to guard thee in all thy ways. They shall bear thee on their hands, lest thou dashest thy foot against the stones. Upon the fierce lion and adder shalt thou tread, the young lion and the dragon shalt thou trample under foot. Because he delighteth in me will I deliver him; I will exalt him because he hath known my name. When he calleth upon me I will answer him; I will be with him in distress; I will deliver him, and grant him honor. With length of days will I satisfy him, and make my salvation manifest unto him.

When the coffin is lowered into the grave, the following is to be repeated:

May [he] [she] come to [his] [her] appointed place in peace.

After the corpse is deposited in the grave, the above Psalm קדשׁ is repeated; after which the mourners recite the following קדשׁ (Kaddish):

May His (God's) great name be exalted and sanctified in that world in which He is ready to renovate and to revive the dead, and to restore them to an everlasting life. Then will the city of Jerusalem be rebuilt, the temple be erected therein, the worship of idols eradicated, and the only true heavenly worship restored to its primitive dignity. Then will the Holy One (blessed be He) rule in His majestic glory.

יָקַרְבָ בְּאַהֲלָה: כִי מְלֹא־כֵיו יְצֹוָה־דָלָך לְשִׁמְרָה בְכֶלֶת
הַרְכִיכָה: עַל־כְּפָרִים וִישְׁאָגָנָה פָּזְהָפָה בְאָכָן רְגָלָה:
עַל־שְׁחָל וְפַתָּן תְּרָדָך תְּרָמָס כְּפָר וּמְנָנוֹ: כִי כִי
חַשָּׁק וְאַפְלָטָה אֲשֶׁר־בָּהּ קִידָע שָׁמָיִם: יְקָרָא־נִי
וְאַעֲנָהוּ עַמּוֹ אָנָכִי בְּצָרָה אֲהַלְצָהוּ וְאֲכָבָרָהוּ: אַרְך
יָמִים אֲשֶׁר־יִעָהוּ וְאַרְאָהוּ בִּשְׁעוּחָה: אַרְך יָמִים וּכְך.

When the coffin is lowered into the grave, the following is to be repeated:

עַל מָקוֹמוֹ (מִקְומָה) יְבָא (חַבָּא) בְּשָׁלוֹם:

After the corpse is deposited in the grave, the above Psalm is repeated; after which the mourners recite the following Kaddish:

יְתִפְגַּל וַיְתִקְדַּש שְׁמָה רְבָא בְּעַלְמָא דִי הָוָא.
עַתִּיד־לְאַתְּחַתָּה וְלְאַחֲרַיה מַתָּיא: וּלְאַסְקָא יְתִהְוֹן
לְחַי עַלְמָא וּלְמִבְנָא קְרָתָא דִי־רוֹשָׁלָם וּלְשִׁכְלָלָא
הַיְכָלָת בְּנָוה: וּלְמַעַקְרָב פְּלָחָנָא נְכָרָא מַן־אַרְעָא
וְלְאַחֲנָא פְּלָחָנָא דִי־שְׁמָיָא לְאַתְּרִיה וּמַלְיךָ
גָּדוֹשָׁא בְּרוּךְ הוּא בְּמַלְבוֹתָה וְיִקְרָה:

in Thy hand: for righteousness filleth Thy right hand. O have mercy on the remnant of Thy flock, and say unto the angel: withdraw thy hand. O Thou, who art great in counsel and mighty in deeds, whose All-seeing eye is open upon the ways of the children of men, to give every one according to the fruits of his works—to manifest that the Eternal is upright: He is my Rock, in whom there is no iniquity. The Eternal hath given, and the Eternal hath taken away; blessed be the name of the Lord. But He, the most merciful, forgiveth iniquity, and destroyeth not; but often turneth aside His anger, and awakeneth not all His wrath.

When carrying the corpse to the grave the following psalm is repeated several times:

He who dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. I say unto Thee, the Eternal is my refuge and fortress, my God, in whom I trust. He will surely deliver thee from the fowler's snare, and from the destructive pestilence. He will cover thee with His pinions, and under His wings shalt thou take refuge; His truth shall be thy shield and buckler. Thou shalt not be afraid of the terror of the night nor of the arrow which flieth by day; nor of the destruction that wasteth at noon-day. A thousand shall fall at thy side, and a myriad at thy right hand; but unto thee it shall not come nigh. Thou shalt only behold it with thine eyes, and see the retribution of the wicked; because thou hast made the Eternal, who is my refuge, even the Most High, thy stronghold. No

בְּלִיחֵי בַּיְתָה. שָׁדָק מְלָאָה יְמִינָה וַיְמָה. רְחֵם עַל-
פֶּלֶת צָאן יְהָה. וְהִאמֶר לְמְלָאָה תְּרֵף יְהָה: גָּדֵל
הַעֲצָה וּרְבָה הַעֲלִילָה אֲשֶׁר עַיְנָה פְּקָרוֹת עַל-כָּל-
הַרְכִּי בְּנֵי אָדָם. לְתַת לְאִישׁ כְּדָרְכֵיו וּכְפָרֵי מְעַלְלָיו:
לְהַגֵּיד כִּי-יִשְׁרֵאֵל. צָוֵרֵי וְלֹא-עַזְלָה בָּז: יְיָ נִפְנֵן
וַיַּיְלַקְתָּה. יְהָיו שֵׁם יְיָ מְבָרָה: וְהָא רְחוֹם יְכָפֵר עָזָן
וְלֹא יִשְׁחַית וְהַרְבָּה לְהַשִּׁיב אָפֹו וְלֹא יִשְׁעַר כָּל-
חַמְתוֹ:

When carrying the corpse to the grave, the following psalm is repeated several times:

יִשְׁבֵ בְּסַתֶּר עַלְיוֹן בְּצֶל שְׁבֵי יְהָלוֹן: אָמֵר לִיהְוֹה
מְחַפֵּי וּמְצֹדְהִי אֱלֹהִי אַכְתְּחִפּוֹ: כִּי הוּא יִצְלַח
מִפְחֵץ קֹשֶׁת מִדְבָּר הַוּתָה: בְּאַבְרָהּוּ זִיסְעַה לְהָ וּמִתְהָ
כְּנַפְיוֹ תְּחַסֵּר צְפָה וּסְתָרָה אַמְּפוֹ: לְאַתְּ הִירָא
מִפְחָד לִילָה מִחְזִיעָוָה יוֹמָס: מִדְבָּר בְּאָפֵל יְהָלָך
מִקְטָב יִשְׂוֹרָעָה זְהָרִים: יִפְלֵל מְצֹהָה אַלְפָה וּרְכָבָה
מִימִינָה אֶלָּה לֹא גַּשְׁש: רַק בְּעִינָה תְּבִיט וּשְׁלָמָת
רְשָׁעִים תְּרָאָה: כִּי-אַתָּה יְהָוָה מְחַפֵּי עַלְיוֹן
שְׁמַתְּ מְעוֹנָה: לְאַתְּ הָאָנָה אֶלָּה רָעָה וְגַגְעָה לֹא-

and beneath, who taketh away life and giveth it, and bringeth down to the grave and raiseth up therefrom? He is the Rock—perfect in all His works: who shall say unto Him, What doest Thou? Thou, who promisest and fulfillest, show Thy gracious mercy unto us; and for the sake of him who was bound on the altar like a lamb, O hearken to our supplication, and grant our request. Thou, who art righteous in all Thy ways, Rock of perfection, long-suffering, and abundant in mercy, we beseech Thee, have pity and compassion on us, and spare both the fathers and the children; for unto Thee, O Eternal, appertains compassion and forgiveness. Righteous art Thou, O Eternal, in taking away or giving life; for in Thy hand are deposited all spirits. Far be it from Thee to blot us from memory. O let Thine eyes be open towards us in mercy; for Thou art the Lord of compassion and pardon. If a man liveth one year, or he liveth a thousand years, what availeth it? for, is he not as though he had never been? Blessed be the true Judge, who taketh away and giveth life: blessed be He, for His judgments are true: and with His eye He surveyeth all things, and rewardeth man according to his works. Let all men therefore praise His name. We know, O Eternal, that Thy judgments are righteous; Thy judgments are pure, none shall presume to question Thy justice. Righteous art Thou, O Eternal! and righteous are Thy judgments. Thou art the true Judge: for all Thy judgments are founded on truth. Blessed be Thou, the true Judge: for all Thy judgments are just and true. The soul of every living creature is

ובקען. מימות ומחיה. מורייד שאל ויעל: הצאר פמים בכל מעשה. מי אמר לו מה-העשה. האומר ועשה. חסר חם לנו העשה. ובכווות הנעקר בשת. הקשicha ועשה: צדיק בכל הרקיו הצור פמים. ארך אפים ומלא רחמים. חמל-נא וחוסן נא על אבות ובנים. כי לך ארון הסליהות וברחמים: צדיק אהה יי' להמית ולחיות. אשר בירך פקדון כל-rhoחות. חילכה לך וברוננו למחות. ויהיו נא עיניך ברחים עלינו פקחות. כי לך ארון ברחים והסליהות: אדם אם בנדשנה ותית. או אלף שנים ותית. מה-זירון לך. כלל דינה ותית. ברוך בין האמת. מימות ומחיה: ברוך הוא. כי אמרה דינה. ומשוטט הפל בעינו. ומשלם לאדם חשבונו ורינו. והפל לשמו הדריה יתנו: ויהענו יי' כי צדק משפטיך. תצדיק בדברך. ותזבח במשפטך. ואין להרדר אחר מדת שפטך. צדיק אהה יי' וישראל משפטיך: בין אמרת שופט צדק ואמרת. ברוך בין האמת. שכל-משפטיו צדק ואמת: נפש

And may it be Thy sacred will to accept the soul of the dear departed, (N. N.), into the abode of everlasting bliss, among the souls of the pious and righteous, the dwellers of heaven, the inheritors of eternity. Amen.

On the arrival of the funeral at the burial ground, the coffin is placed on the bier, and the following prayers are solemnly recited. (At the burial of infants, less than thirty days old, these prayers are not said).

Blessed be the Eternal God, King of the universe, who formed you in *justice*, maintained and supported you in *justice*, who caused you to die in *justice*, who knoweth the number of all of you in *justice*, and who is prepared to resuscitate you in *justice*. Blessed art Thou, O Eternal, the reviver of the dead.

Thou, O Eternal, art mighty for ever: it is Thou who revivest the dead, and art mighty to save. Thou maintainest the living by mercy, quickenest the dead with great mercy: supportest the fallen, and healest the sick: Thou releasest the captives, and art ready to accomplish Thy faith unto those who slumber in the dust. Who is like unto Thee, O mighty Lord? or who can be compared unto Thee? O King, who orderest death, and restorest to life, and causest salvation to spring forth.

God, the Rock, His deeds are perfect; for all His ways are just. He is the God of truth, and without iniquity; He is just and righteous. He is the Rock of all perfection—perfect in all His works:—who can say, What doest Thou—to Him who ruleth above

וְאֵת נִשְׁמָת פָּלוּן תְּצַרֹּר בָּאֶרְזָר הַמִּים בֵּין
נִפְשָׁות הַצְדִיקִים שׁוֹבְנִי שָׁמִים. אָמֵן:

On the arrival of the funeral at the burial ground, the coffin is placed on the bier, and the following prayers are solemnly recited. (At the burial of infants, less than thirty days old, these prayers are not said).

**ברוך אָفָה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר יִצְחַר
אֲתֶכְם בְּדַיִן. יוֹן וּכְלָבֵל אֲתֶכְם בְּדַיִן. וְהַמִּתְהָא אֲתֶכְם
בְּדַיִן. יוֹנָעַ מִסְפָּר בְּלָכֵס בְּדַיִן. וְעַתִּיד לְמִתְחִיר
וְלְחַמְּתוּחָכָם בְּדַיִן: ברוך אָפָה יְיָ מִתְהָא הַפְּתִיחָה:**

**אָפָה גִּבּוֹר לְעוֹלָם אַרְגַּנְיָ מִתְהָא מִתְהָא רַב
לְהַזְׁשִׁיעַ מִכְלָבֵל הַיּוֹם בְּחַסְדָּר מִתְהָא מִתְהָא בְּרַחְמָיוֹ
רַבִּים סֻמְךָ נַפְלִים וּרֹפֵא חֹלִים וּמִתְהָרָא אֲסּוּרִים
וּמִקְים אַמּוֹנָהוּ לִישְׁנֵי עַפְרָה: מֵקְמוֹה בַּעַל גִּבּוֹרָה
וּמֵי הַזָּמָה לְזַד מֶלֶךְ מִתְהָא מִתְהָא וּמִצְמָחָה יְשֻׁעָה.
וְנִאֵמֵן אָפָה לְהַמִּוֹתָה מִתְהָא:**

**הַצּוֹר הַמִּים פְּעַלְוּ כִּי כָּל-דָּרְכֵיכֶם מְשֻׁפְטָה. אֶל
אַמּוֹנָה וְאֵין עַוְלָה. צָדִיק וּוֹשֵׁר הוּא: הַצּוֹר הַמִּים
בְּכָל-פְּעָלָה. מִידֵּנוּ אָמֵר לוּ מִה-הַקְּפָעָל. הַשְׁלִיט בְּמַטָּה**

Before removing the corpse from the house of mourning to the burial ground, the following prayer is recited by the minister or any other person.*

Almighty God! Lord of all flesh and all spirits, Creator of the universe, Sustainer of all with wisdom and grace! Thou triest man's heart, and nothing is hidden from Thine all-seeing eye; Thou art our tower of strength by day and by night; and our lives are in Thy hand. Through Thy mercy we prosper; through Thy will we die. Thou commandest, and we return Thee our soul which Thou hast given us. Who is like unto Thee, Preserver of all creatures? Who, like Thee, supports the fallen, and frees the enthralled? Whenever our spirits are wrapt in gloom; whenever a day of wrath and visitation cometh, we raise our tearful eyes in prayer to Thee, and crave Thy love and mercy. When cruel death makes his appearance in our abodes and snatches away one of those whose heart is bound up with ours, and thus spreads darkness and desolation in the midst of our families: O then, heavenly Father, we lift up our afflicted hearts to Thee, invoking Thy paternal help and Thy consolation; for Thou alone canst console us.

Thus, merciful God, even now, in this house of mourning we humbly beseech Thee: grant Thy consoling and sanctifying spirit to these mourners; grant that they may be able to bear their trial with spiritual fortitude and trust in Thee. May they fully comprehend that Thou art a "Righteous Judge."

* This prayer, in Hebrew and English, is an original composition of Rev. Dr. VIDAVEB, Rabbi of the Congregation *B'nai Jeshurun*, New York.

Before removing the corpse from the house of mourning to the burial ground, the following prayer is recited by the minister or any other person :

אל אלהי הרוחות, נוֹתֵן לְכָל חַי נִשְׁמָה, מַכְין
 תְּכִל בְּחֶכְמָה, תֹּלֶח אָרֶץ עַל בְּלֵי מָה, אַתָּה בּוֹתֵן
 כָּל לִבָּנוֹ, וְאֵין גַּסְפָּר מְגַנֵּד עִינֵּינוֹ, אַתָּה עוֹלָנוֹ יוֹם
 וְלִיל, וְתַיִנֵּנוּ הַמִּזְרָחָה בְּקָדְשָׁךְ תָּמִיד, וְלֹא נִירָא
 שֹׂד וְפָגָע, בְּחֶסְדֶּךָ נִשְׁבֵּל וְנִצְלִית, וְלֹא יָ�נֵה
 אֲלֵינוּ גַּעַ, בְּרַצְונֶךָ נִעַלְתָּה מַעַלָּה, בְּרַצְונֶךָ גַּרְדָּ
 מַטָּה, וּבְרַצְונֶךָ נִשְׁבֵּכְךָ הַנִּשְׁמָה לָנוּ נִתְּתַּת. מַי
 כְּמוֹךָ אֱלֹהִים מַתְּחֵה כָּל יִצְוָרִים, מַי כְּמוֹךָ סֻמְךָ
 נִפְלִים וּמַתִּיר אַסּוּרִים: בְּחַתְּעֵטָף עַלְיָנוּ רַחֲנָנוּ
 בְּעֵת צָרָה וְתוֹכָחה, עִינֵּינוּ רָק לְךָ נִשְׁוֹאוֹת וְתַכְלִתָּנוּ
 לְךָ עַרְוָכה. בְּכֹא מִות אַכְזָרִי לְהַבּוֹת מִפְּהָ נִשְׁחָתָ
 לְטָרוֹף טָרָף מַקְרָבָנוּ וּשְׁלָלוּ מִמְשִׁפְחָתָנוּ לְקַחַתָּ
 אוּעַן וְעַרְפֵּל יְכֹסֵוּ מִזְבְּחוֹתָנוּ וְקוֹל פָּאַנְיָה וְאַנְיָרָ
 נִשְׁמָע בְּמַחְנָנוּ רָק אַלְיָךְ אֶל עָנָה בְּצָרָה, נִקְרָא
 מִן הַמִּיצָּר, וְאַתָּה מִשְׁמִים הַשְׁלָחָ לָנוּ נָוחָם, וְשֹׁורָה
 מִצְרָ: גַּם עֲתָה בְּבֵית אָכְלָ וְה נִתְּבֵל לְאַלְיָךְ אָנָא
 חֹזֶק נִפְשָׁת הָאֲכָלִים, שְׁלַח לָמוּ נְחַמְתָּה יְבִירוּ וְיִדְעָ
 בַּי דְּין אַמְתָה הַגָּהָ.

Before depositing the corpse on the floor, (which is generally done one hour after death), the following verses are repeated:

O house of Jacob, come, we will walk in the light of the Eternal. The Omnipotent Eternal God hath spoken and proclaimed to the earth, even from where the sun riseth to the place where it sets: "peace shall come, and they shall be at rest in their place of repose; for dust thou art, and unto dust shalt thou return."

When pouring the water on the corpse, the following verses are recited:

And he poured of the anointing oil upon the head of Aaron, and he anointed him to sanctify him. From this day He (God) will atone for you to purify you; from all your sins ye shall be cleansed before the Eternal. And I will pour upon you pure water, and ye shall be cleansed; from all your uncleanliness and abomination will I purify you. And ye shall be holy, for I, the Eternal your God, am holy.

Purification! Purification! Purification!

When the cap is put on the head of the deceased, the following verse is said:

And he put the mitre upon his head.

When the corpse is put into the coffin, the following is said:

May [he] [she] go to [his] [her] appointed place in peace.

Before depositing the corpse on the floor (which is generally done an hour after death) the following verses are repeated:

בֵּית יַעֲקֹב לְכוּ וַיָּלֶךְ בָּאָוֶר יְיָ : אֶל אֱלֹהִים יְיָ
דָּבָר וַיַּקְרָא אָרֶץ מִפּוּרָח-שְׁמַשׁ עַד-מִבּוֹאָו : יְכֹא
שְׁלוֹם יְנוּחוֹ עַל-מִשְׁכְּבָהֶם : בַּיַּעֲפֵר אָתָח וְאֶל-
עַפְרָה תְּשֻׁבוֹ :

When pouring the water on the corpse, the following verses are recited.

וַיַּצְקֵק מִשְׁמָן הַפִּישָׁחָה עַל רָאשׁ אַהֲרֹן וַיַּמְשַׁחֵךְ
אֹתוֹ לְקִדְשֹׁו : כִּי בַּיּוֹם הַזֶּה יַכְפֵּר עֲלֵיכֶם לְטַהֵר
אֲתֶכֶם. מִכֶּל הַטָּאתֵיכֶם לִפְנֵי יְיָ הַטְּהָרוֹ : וּבָרְקֵוּ
עֲלֵיכֶם מִים טְהוֹרִים וּטְהָרָתֶם מִכֶּל טְמַאֲתֵיכֶם
וּמִכֶּל גְּלֹולֵיכֶם אַטְהָר אֲתֶכֶם : וְחִיֵּיכֶם קְרוֹשִׁים
כִּי קָדוֹשׁ אָנָּנוּ :

טְהָרָה. טְהָרָה. טְהָרָה :

When the cap is put on the head of the deceased, the following verse is said:

וַיִּשְׂם אָה הַמְּצִנְפָּה עַל רָאשׁוֹ :

When the corpse is put into the coffin, the following is said:

עַל מְקוֹמוֹ יְכֹא (מִקְרֵבָה עַל מְקוֹמָה תְּבֹא) בְּשָׁלוֹם :

O may my sincere repentance, my affliction, my death, be an atonement for all my sins by which I have sinned, offended and trespassed before Thee during my earthly pilgrimage. For, verily, I have acted foolishly; my evil inclination has beguiled me; O God, doom not my soul to perdition, but grant me a portion in the garden of Eden, in the assembly of the saints and pious ones. Deign that I may be worthy of participating in the resurrection of the dead, and in the tranquil bliss of a future world, which is a one and everlasting Sabbath—when my soul will feast on that abundance of good which Thou hast laid up with Thee as an inheritance for the righteous; as vouchsafed by Thy sacred word: “I will cause my friends to inherit everlasting substance; and their treasures I will fill.” And may my soul be bound up in the bundle of life, and enjoy everlasting happiness with the pious and saints in the garden of Eden. Amen.

The following verses are to be pronounced distinctly and solemnly by those who surround the death bed, seeing that life is departing.

THE ETERNAL REIGNETH, THE ETERNAL HATH REIGNED, THE ETERNAL SHALL REIGN FOR EVER AND EVER.

BLESSED BE THE NAME OF HIS GLORIOUS KINGDOM FOR EVER AND EVER. (*Repeat three times*).

THE ETERNAL IS THE ONLY GOD. (*Repeat seven times*).

HEAR, O ISRAEL, THE ETERNAL IS OUR GOD, THE ETERNAL IS ONE.

The bystanders should be mindful that the words אֱלֹהִים ‘elohim (signifying the All-merciful God, who is *one* and eternal), should be repeated at the very moment when the sufferer expires.

וְהִי תָשׁׁוּבֵתִי וְצָעֵרִי וְמִתְּחֵתִי בְּפֶרֶת עַל־כָּל־חֲטֹאתִי
 שְׁחֹטֹאתִי וְשֻׁעָוִותִי וְשִׁפְשָׁעָתִי לְפָנֶיךָ בְּרוּתִי עַל־
 אֲדֹמָתִי כִּי הַסְּבָלָתִי כִּי עָשָׂיתִי וְהַשָּׂאָר שְׁבָעָתִי
 רְשִׁיאָתִי: וְאַל־תָּרַאֲנִי פָנֵי גִּרְחָנָם, וְתִן חָלְקִי בְּנֵינוֹ
 עָלָן עַס־צְדִיקִי עַזְלָם וְאוֹבָה לְתִחְיָה הַמְתָהִים וְלַעֲלָם
 הַבָּא שְׁבָלוֹ שָׁבָת לְחַתְעָנָג מִהְשָׁן נְפָשִׁי וּמְרָב טֻוב
 הַצְפּוֹן לְצִדְיקִים בְּשֵׁי עַזְלָמוֹת אֲשֶׁר פְּנָחִיל לְכָל־
 צִדִיק וְצִדִיק מַעַמֶךָ וּשְׂרָאֵל, בְּקָהָוב לְהַנְחִיל אֲחֵיכֶם
 יְשׁוּאָרָתְיכֶם אֲמֵלָא וְתָהִי נְפָשִׁי אַרְוָה בְּצִרוֹר
 הַמִּים עִם שְׁאָר צִדְיקִים וְצִדְקָנוֹת בְּנֵן עָדָן אָמֵן
 סָלה:

The following verses are to be pronounced distinctly and solemnly by those who surround the death bed, seeing that life is departing.

"**מֶלֶךְ**" "**מֶלֶךְ**" "**יְמִילָךְ**" **לְעוֹלָם** **וְעוֹד** :
בָּרוּךְ **שֵׁם** **כְּבוֹד** **מֶלֶכְתְּךָ** **לְעוֹלָם** **וְעוֹד** :
 " **הִוא** **הָאֱלֹהִים** : (ו' פָעָמִים) (ב' צְמָנוֹת)

שְׁמָעַ **יִשְׂרָאֵל** " **אֱלֹהֵינוּ** " **אֶחָד** :

וַיַּכְנֵנוּ לִיצְיָהָה נְשָׁמָתוֹ בַּאֲחָד :

ORDER OF PRAYERS.

The following prayer is to be recited by a person conscious of
the approaching hour of death.

I beseech Thee, Almighty God! God of Israel, who art everlasting and immutable, awfully sublime and holy. In Thy hands are the souls of all living, and the spirits of all flesh of man. I humbly acknowledge before Thee, that it is Thou who hast created me, and breathed within me the breath of life; it is Thou who hast reared me, and delivered me from all my troubles; it is Thou who hast provided for me in all my wants, my sustenance and maintenance, during all the days of my life. Yea, it is Thou who wast always with me, and never forsookest me. The moment has now arrived at which I have to return to Thee the soul which Thou hast deposited within me. O Creator of all! mayest Thou receive back from me this sacred deposit in mercy and peace, and may its departure be neither disturbed or affrighted by the vision of the angel of death. O, hide me in the shade of Thy wings; and as Thou hast dealt with me in Thy mercy and in Thy truth, from my existence until this day, so do Thou, even now, bestow Thy compassion and truth upon my body and soul. I beseech Thee, send Thy angels of mercy and truth to attend the last moment of my existence, to receive my soul, and to restore her to her heavenly source—the garden of Eden, in the celestial circle of the departed pious and righteous, and may my body also rest in the grave in peace and quietude.

סדר התפלות.

The following prayer is to be recited by a person conscious of the approaching hour of death.

אָנָּא יְיָ אֱלֹהִים אֱלֹהִי יִשְׂרָאֵל מַיְּוִיכָם נֹרֶא
וּמְרוֹם וּמְרוֹשׁ אֲתָה אֲשֶׁר בִּדְךָ נֶפֶשׁ בְּלָחִי וּרְוִיתָ
בְּלִבְשָׂר אִישׁ מֹדֶה אַנְיָ לְפָנֶיךָ שְׁבָרָא תָּנִי וּנְקָתָ
בַּי נְשָׁמָתִי וְהַגְּדָלָתִי וְהַצְּלָהִי מִכְּלִצְרוֹתִי וּנְקָתָ
לִי בְּלִצְרוֹתִי מוֹנוֹתִי וּפְרָנָסָתִי בְּלִימָי מַיְּוִיתִי וּנְקָתָ
עַמְּדִי וְלֹא עֲבוּתָנִי הַפָּרָה הַקְּיֻעָה הַעֲרָתָה וְהַעֲנָה
שְׁאַחֲזֵיר לְהַנְּשָׁמָתִי אֲשֶׁר נְקָתָ בֵּי כִּי אַזְּהָ
מִפְּנֵי עַלְיָהִי נְשִׁיקּוֹתִי כִּי וְלֹא עַלְיָהִי מְלָאֵיכִי
מִותָּה וְאַלְיְבָהָלָוִנִּי לְצָעָרָנִי פְּסַתְּרָנִי בְּאַלְמָנָה
וּבְאַשְּׁר נְמָלֵת עַלְיָ חִסְדָּךְ וְאַמְתָּךְ מְעוֹדִי עַדְתָּהִים
כַּיְהָ קָדָם מְלָאֵנָא עַלְיָ חִסְדָּךְ וְאַמְתָּךְ עַבְגָּוֹפִי וּנְשָׁמָתִי
וּשְׁלַחְדֵּלִי מְלָאֵיכִי כְּקָדוֹשִׁים לְקַבֵּל נְשָׁמָתִי
לְחוֹלִיכָה לְגַן עַדְן אַלְגְּנָשָׁמוֹת הַצְּדִיקִים וְהַחֲסִידִים
וְגַפִּי יְנוּתָם בְּקָבֵר בְּמִנוֹתָה גְּכוֹנָה בְּהַשְּׁקָטָה וְשָׁלוּסָם
עַד עַת בּוֹא דָבָרָה לְהַמִּזְוֹתָה בְּתִיחַת הַמִּתְהִים:

day is afterwards to be solemnized as the anniversary; but we are not entitled to repeat קדיש, in case there are other mourners in synagogue.

136. Mourners are to be chanted לamenitzah בוניגותה לדורות ברוך at מוציאי שבת, in the house of mourning, within the שבת, and the prayer אינא ה' (généralement recited after the delivery of the discourse) is not to be repeated on those days when חנוך is not said.

137. Mourners are permitted to repeat the ברכות נכינה (blessing said on the appearance of the new moon), when the time set apart for that service expires before the termination of the שבת.

138. No brother must touch the remains of his sister by his mother's side, though she had been single, nor is he permitted to be in the room where the corpse lies.

more than one day intervenes between death and interment; hence persons who die on the fifth of the month of ניסן, in a common year, but the ensuing year is a שנה מעוברת (an embolismic year), the mourners are to say till the fifth of אדר הראשון (first Adar). The twelve months of mourning terminate on the fifth day of the second Adar, and on the fifth day of the month of Nisan (which is the thirteenth month) the anniversary is to be solemnized, for the reason stated above, viz., that the anniversary is always to be observed on the same day of the month that death took place.

131. The *Jahrzeit* (anniversary) of those persons who die on אדר שני is to be solemnized in every subsequent embolismic year in אדר שני, on the same day when death took place.

132. The relatives of those persons who die on the first day of ראש חנוכה *Rosh Chodesh*, are to keep the anniversary in every subsequent year on the same day; and in case it takes place on the second day of ראש חנוכה, the mourners have to solemnize the anniversary on the second day of ראש חנוכה.

133. If a person die on the second day of ראש חנוכה, but the subsequent year of that month has only one day ראש חנוכה, the anniversary is to be kept on the day of ראש חנוכה.

134. Some are accustomed to keep the anniversary of those who die in אדר (embolismic year), both in אדר שני and אדר ראשון.

135. In case we are not certain of the anniversary, we are allowed to choose any day in the year, which



ceremonies of mourning are to be observed during the whole twelve months.

127. It is customary to fast on the anniversary (*Jahrzeit*) of the death of parents, and if it happen on a day when the prayers of תהנין are not said, we need not to solemnize it by fasting.

128. We are *not to participate in any feast or banquet* on the eve previous to the anniversary (*Jahrzeit*). If the first anniversary occur on Friday, and we did not, on account of the Sabbath, fast until night, then we are exempt from fasting the whole day on subsequent years, though it does not fall on Friday; but if we fasted the first year the whole day, we are then to observe it afterwards.

129. It is also customary to have a candle or lamp burning from the eve of the anniversary to the other, in commemoration of the honour due to departed parents; and when persons die without children, this practice ought to be carried out by the relatives.

130. In case the death of a relative occur in the month of אדר, in a common year (שנה פשוטה), the anniversary is to be observed in the following year in the same month, viz., אדר ראשון, though it be a שנה מעוברת (an embolismic year); but should the demise of a relative happen in a שנה מעוברת (embolismic year), the anniversary is always solemnized in אדר שני (second month of Adar); for the anniversary is always to be observed in the same month that death took place. The קדיש for our departed parents is only to be repeated by the mourners for eleven months from the time when death took place, provided not

mother, though it be after thirty days of their demise, the mourner is still bound to perform the קרעיה, to sit one hour upon the ground, and to observe the שלשים, which commence from the day when the report reached him.

122. Persons who are informed of the death of their parents in the twelfth month after their demise, need only sit one hour upon the ground. Previous to their sitting upon the ground they are to perform the קרעיה, observe the שלשים, and the (*Jahrzeit*) anniversary of their death they are to keep, in common with their other brothers and sisters who were present at the death of their father or mother. They are likewise not to say קדריש *Kaddish* until the *Jahrzeit* (anniversary).

123. Persons who are informed of the death of their relatives, after the expiration of the year of mourning, are exempt even from sitting one hour upon the ground, and are free from observing every law and ceremony incumbent upon mourners.

124. But if he hear of the demise of his parents, though it be after the year of mourning was completed, he is still to make the קרעיה, and to sit *one* hour upon the ground; but he is exempt from all other אברלוות, and is even not to say the קדריש, except on the *Jahrzeit* (anniversary), which he is to solemnize in common with his other brothers and sisters.

125. The *Jahrzeit* (anniversary) is always to be solemnized on the day when the death took place.

126. The קדריש is only to be repeated by the mourners during eleven months, whilst all other

116. But if he (the mourner) has already said the **מזריב Mahrib** (evening prayers) at the time when the report reached him, though it had not yet been read in synagogue, he is at once to sit upon the ground; but the seven days commence only from the subsequent day, when he is to read his morning prayers without the **תפילין** *T'filin*.

117. The same is the case when the sad report reaches the mourner **שְׁבָתָה** or on **שְׁבָתָה שְׁבָתָה**, before he has recited the evening prayers, and there is yet time left to sit a few minutes upon the ground before night, though the evening prayers were already finished in the synagogue, these few minutes are still to be reckoned for a whole day, and the almost approached holiday clears the whole **שְׁבָתָה**.

118. But if the report reaches the relative so late in the day that there was no time left for him to sit upon the ground before night, the holiday does not clear the **שְׁבָתָה**.

119. At the termination of **רֹם טוֹב** he must commence the **שְׁבָתָה**; but the **שְׁלִשִׁים** he commences from the day the report reached him, **כֵּד** **וְאַסְׂכָּר בְּתִבְרָרָת הַמֵּתָה**, **אַחֲרַ רֹם טוֹב**.

120. But if he is informed of the death of a relative after thirty days of the demise, the mourner need only sit upon the ground *one hour*, but he is exempt from making the **קְרִיאָה**, neither do we send him the **כִּזְוָדָה הַבְּרִיאָה** (meal of condolence), and both the **שְׁבָתָה** and **שְׁלִשִׁים** are terminated, after having sat one hour upon the ground.

121. But if he hear of the death of a father or

are at the סעודת פורים *Soodath Purim* (the banquet given on Purim) allowed to partake of meat and wine; it is a matter of course that they must not drink it to excess and intoxication, but must be mindful and conscious of the loss they have sustained. The mourners must on that day make no preparation whatever for the interment. In case the burial-ground is a great distance from the place where the corpse lies, so that the mourners are compelled to make the arrangements for the funeral early on that day, they are to read the מגילה afterwards, though the time for the reading of the morning service has elapsed.

114. If the report of the death of a relative reach us within thirty days after his demise, it is called a שמועה קרובה (*recent report*) ; and a שמועה רחוקה (*an old report*) signifies when we are informed of the loss of our relatives after thirty days of their demise.

115. At a שמועה קרובה we are to observe every ceremony of mourning, both as regards the rending of the garment קריעה *K'reah* (the rent), and those of the שבעה *Shivah* (seven days of mourning) and the שלשים *Sh'loshim* (thirty days of mourning); the two latter commence from the day the report reached us. In a word, the day of a שמועה קרובה though we were informed of it on the thirtieth day, is in every respect equal to the day when the death of a relative took place. In case a person was informed of it before, and he has not yet repeated the evening prayers, though they were already said in the synagogue, the mourner is only to sit a few minutes upon the ground, which is accounted for a day.

the Meggillah (Book of Esther). On the subsequent morning they may remain at the place of worship both during the whole service and the reading of the מגילה (the Book of Esther); but they must not occupy their usual seats, neither observe any public mourning until after the feast of Purim, **אבל אסוריים בחשמרת החנכה**. We are alike prohibited from sending to the mourner the usual שלווח מותה, but we may send him *Tzdoko* (charity), in case he is in need of it. The נזק is, however, permitted to send שלווח מותה to two persons, and charity to as many as he can afford.

111. If a person die on זרב פורים so late that the relatives are not able to inter him on the same day, they are to repeat their prayers at home, attend synagogue during the reading of the מגילה, **אבל אסוריים בחשמרת החנכה**, and are also prohibited from partaking of meat and wine; the same law they have to observe on the subsequent morning service, after which the interment is to take place, but neither the *Ziduck Hadin* nor the usual קידוש is to be said; and in case the interment takes place before the expiration of the time appointed for the service, the mourners are to repeat it without putting on the *T'filin*.

112. On the two days of Purim no public mourning is to be observed, which are still counted for two days, and at the evening of שושן פורים the mourners are to resume the שבעה and complete it.

113. The mourners for those persons who die on Purim, that could not be interred on the same day,

gogue on the 9th day of the month קיננות *Kinnoth* (elegies) and the אידעה, but not longer, from whence they are to return directly to their house, and observe every law obligatory on mourners during the whole שביעת.

107. The mourners of those who die on Chanukah are likewise before the interment called אונגניאת, and are therefore not allowed to kindle the usual חנוכיה lights, nor are they permitted to repeat the daily prayers. At the interment neither the קדרות nor the העזרה תירוץ, generally repeated at funerals, are to be recited; as soon as the interment has taken place, the mourners have to observe the שביעת. They are, however, to have the חנוכיה lights kindled by others, and to repeat אמן after the blessing.

108. In case the time appointed for the reading of the morning prayers was not yet over on their return from the funeral, they are to be repeated by the mourners, but they must not put on the החניכין; and on the night subsequent to the interment they are to kindle the חנוכיה lights. If a מניין is convened in the house of mourning during the שביעת or ראש הנוכה on שבת or ראש החדש Rosh Chodesh, the mourners are to quit the room whilst the הallel is read, though less than ten persons remain in it.

109. Funerals which take place on ערב הנוכה, both the צדוק הדין and קדרות are to be repeated, even in the afternoon.

110. Funerals taking place on the day before Purim (העירת אסתר) the mourners are to read the evening prayers at their own residence, and may only attend the place of worship during the reading of

102. In case the thirtieth day of the שְׁלִשִׁים happens on Friday, the mourners are allowed to have their beards taken off in the afternoon.

103. Mourners are allowed to attend the כָּלֹת on Friday, even in the midst of the שְׁבֻעָה. A mourner is only then allowed to perform the service on Friday (viz., to be a רָאשׁ הַשְׁבָעָה or בָּעֵל הַפְּנִילָה), if there is not another to be had in the same community capable of performing it, or if the other is much inferior to the mourner.

104. No reader is to mark the Taleth in which he performs Divine service during the year with a black ribbon, called עַזְרָה.

105. Those who mourn for one who died on שְׁבָעָה הַשְׁבָעָה בָּאָב (the 8th of the month Ab), are called אֲוֹנָנִים, and are as such prohibited from performing the usual daily prayers; neither are they permitted to attend synagogue at the evening and morning service to hear the reading of the אַיְלָה *Aichoh* (Lamentations of Jeremiah). After the reading of the morning service, the interment may soon take place, but neither צְדֽוֹק הַדִּין nor the קַדְשָׁה (Kaddish), repeated at funerals, are to be said. If the interment was completed before the expiration of the time set apart for the reading of the morning service, the mourners must repeat it as usual, after which they are to sit on the ground.

106. The מִנְחָה *Mincha* (afternoon service) the mourners are to say somewhat later, at the performance of which they are to put on their תְּפִלִין (phylacteries). Mourners are allowed to attend syna-

exempt from observing the usual laws of mourning, he is still entitled during the whole seven days after the interment to every קידוש at the morning and evening service, with the exception, when there are solemnizing the anniversary of the death of parents, in which case the קדושים are to be accordingly allotted.

99. If the sixth day of the שבעה occurs on יי'ב, the approaching holiday takes off the whole שבעה and a part of the טליתות; the mourners must not have their beards taken off until the end of the thirty days, neither are they permitted to put on their shoes, or to go out from the house, before noon. The mourner may attend synagogue at the afternoon service, into which he is not to be brought by its ministers, but he must change his usual seat.

100. Those who lament the loss of parents, must neither bathe nor have their beard taken off on ערבי רות טוב, though the festival clears the טליתות. They are, however, allowed to pare their nails, and also to change their linen.

101. If the last day of the שבעה occurs on ערבי שבת, which happens to be before ערבי רות טוב, the festival takes off both the שבעה and טליתות. Should, however, the sixth day of the שבעה occur on Friday, then the approaching holiday clears the whole טליתות; but he must not have his beard taken off until after ערבי טוב, inasmuch as the שבעה was not completed before its entrance. Such mourners, however, are allowed to have their beards taken off on חיל המועד, with the exception when mourning for parents.

exempts them from observing the שבעה, and clears likewise eight days from the טלשרים; the mourners have therefore only to observe, after the festival, fifteen days more, in order to complete the thirty days of mourning.

94. If the mourners commenced their שבעה on the day before the New Year (*רב ראש השנה*) the New Year takes off the seven days, and the subsequent *יום הקיפור* (*Yom hakkippur*) (the Day of Atonement) clears the טלשרים.

95. The same is to be observed when the mourners commenced their שבעה on כרב רום כיפור; the Day of Atonement clears the שבעה, and the succeeding *תוכחות* (the festival of Tabernacles) takes off the טלשרים.

96. And though the thirty days of mourning are not yet completed, the mourners are still allowed to wash and bathe, on account of the honour due to the approaching festival.

97. If the mourners commenced to observe the אבלות *Ovailoth* (mourning) on שבעה סבתא, though only a short time before the commencing of the festival, this hour is to be accounted for *seven* days; the seven days of the festival likewise take off seven other days, which make fourteen days; to this we add the subsequent שבעה עשרה, which also clears seven days; and the last day, viz., שבעה תורה, is likewise to be reckoned for one day, which altogether amount to twenty-two days. Hence the mourners have only to observe, after the holidays, eight days more, to complete the טלשרים.

98. Though in the above cases the mourner is

left to them to sit upon the ground before night, the almost approached festival does, nevertheless, exonerate them from keeping the שבעה. The same is the law when the coffin is nailed up in the dying-chamber, with a view not to re-open it on the burial-ground, on account of its distance from the residence of the mourners, in which case the mourning alike commences soon after the coffin was removed from the house.

91. If the last day of שבעה fall on ערב רות כרב (the day before the festival), the customary thirty days of mourning (**שלשים**) are considered terminated on that day, and the mourners are therefore permitted to do on ערב רות טוב everything prohibited to mourners during the **טלשרם**. But in case the departed was interred on ערב רות טוב, on which occasion the mourners commenced their שבעה, though only a short time (about half an hour) before the commencement of the festival, the mourners are then exempt from the duties of the שבעה but are bound to keep the **שלשרם**.

92. When the last day of the שבעה happens on ערב פסח (the day preceding the Passover festival), the mourners are allowed to have their beards taken off (except when they mourn for parents), and to bathe even before noon, which they are not permitted to do on another ערב רות טוב until the afternoon.

93. In case the mourners sat a short time before the commencement of a festival upon the ground, and thus began the שבעה, the approaching holiday

takes place before the time fixed for the reading of the morning service has passed.

87. If a funeral takes place on **יום טוב טوب** (the day previous to the festival), so late in the day that the mourners have not time to sit a short while on the ground before the commencement of **יום טוב טוב**, they must, after the holidays, observe six days to complete the **שבעה שבעה** *Shivah* (the seven days of mourning). The **שלשים שלשים** *Sh'loshim* (thirty days of mourning), however, commence immediately after the interment. But if the departed was buried, and there was yet a short time left for the mourners to sit upon the ground before the commencement of **יום טוב טוב**, the festival takes off the whole **שבעה שבעה**.

88. The same law is to be observed in those communities where it is customary to fasten the coffin in the house where death takes place, without re-opening it on the burial-ground, when the approaching festival clears the whole **שבעה שבעה**, after the mourners have sat a short while upon the ground, immediately after the coffin was removed from the house, though the interment did not take place till late at night, and we were obliged to engage non-Israelites for its completion.

89. But when the mourners follow the funeral to the burial-ground, the mourning does not commence until after the interment was thoroughly over.

90. Though the **מזריב Mahrib** (evening service) was read in the public place of worship by the whole community before night has set in thoroughly, except by the mourners, who have only a few minutes

83. The relatives of those persons who die on **חול המועד** are called **אוננים** until after the interment has taken place, and have to observe no **אבלות Ovailoth** (mourning) until after **יום טוב** ב**הצמירות**: **אבל אסורים** **ח.ה.ה.** And although they need not observe publicly the ceremonies of mourning, they are, nevertheless, bound to observe privately every duty of a mourner. They are therefore to avoid every merriment, and must also not be called up to the reading of the law, but **הוצאתה והכינסה** (the taking out of the scroll from, and the restoring the same to the ark) they may have. And though, as mourners, they are prohibited from studying the law, they are nevertheless permitted to read a certain portion, or a chapter, which they usually have appointed as their daily task.

84. Masters or tutors who are **אבלים Ovailim** (mourners), on **חול המועד** are without any scruple allowed to instruct their pupils.

85. Mourners must make no **קרעה K'reah** (rent) on **חול המועד**, though they bewail the loss of parents, until after **יום טוב**. In some communities, however, they make the **חול המועד** on **קרעה** for the loss of parents. **שבת חול המועד** and **וועט וירחן** are to be repeated after the interment, even on **יום טוב**. On **שבת חול המועד** the mourners may attend synagogue, but they are not brought into it by its ministers, previously to the chaunting of **מזמור שיר ליום השבתה**.

86. Since no **אבלות** is to be observed on **חול המועד**, mourners are, therfore, to read the daily prayer, at the performance of which they are to put on their **תפילין T'filin** (phylacteries), provided the interment

but we are permitted to give a pledge or a security, even on the second day of **יום טוב**. We are not allowed, on that account, to let the corpse remain uninterred, but in case of need we may even on the second day of **יום טוב** buy everything necessary for the funeral, even for ready money, and also saw the boards for the coffin, and perform everything necessary for the funeral.

81. A premature birth, or a child born dead, must be buried neither on the first nor on the second day of **יום טוב**, נבל בווודאי, since it soon after birth, or should it even die on the thirtieth day after birth, ספק נבל, may only be buried when we are aware that it was maturely born: viz. when the child has hair and nails; but in case it was a male child that was not yet circumcised, we are not allowed to bury it until after **יום טוב**, since the circumcision must be operated on the dead body on the burial-ground before the interment, which operation must not be performed either on the first or second day of **יום טוב**.

82. Also if an infant more than thirty days old die, which had not yet been circumcised, it must alike not be buried until after **יום טוב**, on which day the circumcision before the interment must likewise be performed. This operation is to be done by means of a sharp piece of glass, but not with a knife or any other instrument. The **ערלה** is to be thrown into the grave. No **פריעה** takes place, neither is the usual blessing to be pronounced before the operation, and it may also be performed by one who is not a **מורה**.

ond day of **יום טוב**, all must be done by them as on the first day.

78. Those Israelites whose attendance cannot be dispensed with at the interment, are allowed to follow the funeral by ship, even beyond the **תְּהִימָה**, though non-Israelites are the undertakers; they are also permitted to fill up the grave after the coffin was deposited into it, which is, however, in no way permitted to be performed by Israelites on the first day of a festival. Thus we see that on the first day of festivals everything necessary for the interment must be performed by non-Israelites, and when such are not to be met with to undertake it, the corpse must not be buried on that day, whilst on the second day of **יום טוב** *Yom Tove* (the festival 'days), when non-Israelites refuse to undertake the funeral preparations, Israelites are allowed to perform everything, as well as on a working day.

79. Shrouds becoming soiled after their having been put on the deceased on the first day of a festival, are only to be well dried with a towel, but on the second day of **יום טוב** the stain may be washed out with cold water, but not with warm; and though the shrouds become wet, the corpse need still not be disrobed of them, in order to have them well cleaned. It is therefore very essential to put a napkin upon the mouth of the deceased, to prevent the shrouds from being soiled in case of exudation.

80. We must not inquire after the price of those things purchased on **יום טוב** for the interment of the dead. The amount must be paid after the holidays;

the necessary requisites for the funeral, Israelites may perform it; they may therefore make the coffin, cut and sew the shrouds; may also ride or go on ship, even beyond the **בָּנְצָרָה**, and make the grave as on a working day. But all this must be performed in private as much as possible, carefully avoiding to excite public attention.

74. In this case things ready-made are to be preferred, though they be inferior to those that were to be made new; and all that can be done by ONE person, must not be performed by two or more.

75. In case the corpse is to be conveyed in a hearse or ship beyond the **תְּחִזְקָה**, it must be followed by no more persons than those necessary for the interment; and even parents are, in this case, not to follow the funeral of children, and *vice versa*.

76. If the death of a person who requested in his last will to be buried in the sepulchre of his fathers, happen to be on **רוֹם טוֹב**, though there be a burial-ground in the place where he died, he must, nevertheless, be conveyed after **רוֹם טוֹב** to the place where he requested to be buried; but if the corpse cannot remain longer uninterred, it must be buried at the same place where death took place, but when the deceased can be kept until after **רוֹם טוֹב**, he must be conveyed to the place where he requested to be buried; for it is incumbent upon every one to comply with the desire of the deceased, as much as it lies in our power, provided it is not against religion.

77. When non-Israelites undertake to prepare the necessary requisites for the funeral, on the sec-

sons who follow the funeral shall not neglect the morning service.

70. It is laudable and preferable in every respect to make the **לְרִיָּה** after the morning service is over, in order that none might be prevented from attending the funeral procession, nor run the risk of neglecting the morning service.

71. The mourners have to observe no **אֲבָרְלוֹת** (mourning) whatever, they may go, as every non-mourner, from the burial ground to the synagogue, attend worship, where they need not change their seats, neither are they to mark their **צְלִיחָה** *Tallith* with a black ribbon, **אַבְלָן אֲכֹזֶרֶת בְּהַשְׁמָרָת הַמִּתְהָ**. Their mourning commences with the termination of the holidays, when they are to keep the seven days.

72. If the festival terminate on the eve of Sabbath, the mourners are not brought to the synagogue by the ministers before the chaunting of **מִזְמֹר שִׁיר הַשְׁבָּתָה**, since no mourning has yet been binding upon them. At the exit of Sabbath they must make the **קָרֵיעָה** *K'reah* (rent) in their garments, and also sit upon the ground, which is accounted for a whole day; and on the ensuing Thursday, after the mourners have sat a short while upon the ground, the **שְׁבָּתָה** is completely ended.

73. The **שְׁלַמְּנָה** commence from the day of interment. The same laws which are to be observed at funerals on the first day of **רֵוֹם טֻוב** *Yom Tove* (the festival days) are alike to be regarded on the second day, with the distinction that if on the second day we cannot meet with a non-Israelite to undertake

of the holiday might ensue, save in such cases where the corpse might through this delay remain too long uninterred.

67. The **טבורה** taking place on **יום טוב** is to be performed in the following manner: the corpse is to be placed on the **טהרה** board, a white sheet is to be covered over it, the shirt of the deceased is to be taken off in such a way that the whole corpse should always remain covered with the sheet, over which sufficient water is to be poured to wet the whole corpse, and whilst the water is thus poured a napkin must be held over the mouth of the deceased, to prevent the water from running into it. We are, also, to take more water than usual, and pour it from the head to the heel, since the corpse must not be washed by the sheet on **יום טוב**, as on a common day. The nails, both of the hands and feet, are to be well cleaned, but care must be taken not to scratch off from the corpse anything that cleaves fast to it. Having thus proceeded, water is again to be poured over the corpse; but we must by no means wash or rub it with the sheet.

68. Respecting the shrouding of the corpse, we are to proceed as at other **טהרות**; but nothing must be scratched off from the body. Care must likewise be taken to dry the corpse well.

69. To perform the shrouding on **יום טוב** by means of straw or hay, as suggested by many, is, for several well grounded reasons, not to be approved of. In case a funeral takes place on **יום טוב**, very early in the morning, care ought to be taken that those per-

64. All manner of work which we are prohibited to do on the Sabbath, must likewise not be performed for the funeral on the first day of **רֹום טוֹב**; we may, however, warm the water for the **טַהֲרָה** (purification); carry the departed to the burial-ground, provided the latter is **בְּחֻזֶּק הַתְּהוֹם**, but not by hearse, carriage, or ship. The latter, however, may be done without scruple by those who are not Israelites, save no **רִיחָדָר** sits in the carriage or goes on board the ship to attend the funeral; the latter, however, may follow it on foot, when it is **בְּחֻזֶּק הַתְּהוֹם**. The making of the coffin, the digging of the grave, the depositing of the coffin into it, and the filling up thereof, must be done by a non-Israelite; but in case there is none to undertake it, the corpse must remain uninterred until the following day, when the depositing of the coffin into the grave may be done by Israelites, who are also allowed to carry back every tool necessary for the interment to the place where they are generally kept.

65. No nail or screw is to be driven into the coffin on **Yom Tove** (*the festival days*), but we may put them into the hole made for that purpose. No napkin must be torn, or any other thing broken, though it be necessary for the funeral. In a like manner must the shirt not be torn off from the deceased before the **טַהֲרָה**, as it is the custom on a working day, neither are the mourners to make **קְרֵרָעָה**.

66. In some communities no funeral takes place on the first day of **רֹום טוֹב**, because we might then not be enabled to treat the deceased according to the laws, rites, and customs; or that a profanation

preparations are made for the burying, and the mourners are therefore allowed, during the whole ר'וּם טָבָה to eat meat and drink wine, and perform the daily service, and at the exit of יְוַיָּה טָבָה טָבָה, they have to observe the same laws as at the exit of the Sabbath. In this case nothing must be done for the interment until after ר'וּם טָבָה, not even by a non-Israelite.

62. The same law is to be observed when persons die on the eve of פֶסַח. The mourners may partake of meat and wine, but the סְדֵר (service on the eve of Passover) must be performed by another, to which they are to listen attentively, but not to repeat, and they must likewise partake of the מַזְבָּחָה and אֲרוֹרָה Moror, and afterwards repeat the הַלְלָה Hallel. They must also not make the הסְבָה (couch), and put on כְּרֻנָּה (surplice), where it is customary to do it: mourners for parents are to abstain from the last two ceremonies during the whole year.

63. When the departed are to be brought to their place of repose on the morrow of the first day of ר'וּם טָבָה Yom Tove (the festival days), the אַרְבָּנִים may attend the place of worship on the eve previous, and may also occupy their usual seats, perform the daily service, and are permitted to partake of meat and to repeat grace after meals. The corpse may be removed on ר'וּם טָבָה from the bed where death took place, in order to have it deposited on the ground, without laying a loaf on it, as is done on Sabbath. We are in like manner allowed to close the eyes and tie up the jaws of the deceased, and place a burning candle at the head, and cover it with a black cloth.

from the bed where he died, in order to be deposited on the ground (generally called *Abheben*), a small loaf must be placed on the corpse, which must remain on it during its removal; neither are we permitted to have a burning candle placed at its head until the termination of Sabbath.

60. In the above-mentioned case the אָרוּן may partake of meat and wine, perform the daily service, and even attend Synagogue. In some communities no אָרוּן attends the place of worship, even on Sabbath. If he perform the Sabbath prayer at his own house, he must neither repeat **בְּמַחְמָדְלִיקָן** nor **מַגְנָן אֲבֹתָה**.

61. At the exit of Sabbath, the אָרוּן is to read the evening service, **מִשְׁרֵב** (*Mahrib*), somewhat earlier than any other individual: for as soon as night has set in he must read no prayer whatever, nor even pronounce the **בְּרָכַת הַבְּדָלָה**. The latter, however, must be repeated by the mourner after the interment, provided it does not exceed Tuesday; he then repeats the blessing over a glass of wine, but neither the customary **בָּשָׂרִים** (spices) nor the light are to be used at its performance. The mourners for those persons who died on **רֹבֶּת יוֹם טוֹב**, the day before the festival, when there was no time to inter the corpse before **Yom Tove** (the festival days), are permitted to attend synagogue, to perform the service of the day, and may drink wine, eat meat, and repeat the **בְּרָכַת הַמְּזֻהָן** *Birchath hamoson* (grace after meal), **אָבֶן אֲסֹרוֹת בְּהַשְׁמִירַת הַמִּרְתָּה**. Moreover, though the departed is only to be interred after **רֹבֶּת טוֹב**, the **אֲבִינָה** (mourning) incumbent before the interment does still not commence till the day on which the

be no other besides him, or if he were called up by mistake, he may then be **עולה להתורה** (go up to the reading of the law); he is, however, not allowed to repeat the **פרשה** (portion) read to him, but merely to listen to it.

56. He, the **בן**, must likewise quit the synagogue during the whole **כחירות** **בלשים**, when the **כהנים** go to (to recite the sacredotal blessings), and when mourning for parents he is to observe it during the whole year; also a **Mohel**, godfather, or the father of the circumcised child, must not be called up during the **שבעה Shivah** (seven days of mourning). But **הרצאה וההנאה** the taking out and replacing of the scroll, or **הגבלה וגלגולת**, the lifting up and rolling thereof, the **בבָל** may perform.

57. When the last day of the **שבעה** falls on the Sabbath, the mourner need not to sit on the ground at **מוצא שבת Mozai Shabbath** (the exit thereof); for the **שבעה** ends with the termination of the morning service. If it happen to fall on any day in the week, the mourner has only to sit *one* hour on the ground, and then the **שבעה** is terminated.

58. If any one die on Sabbath, we are not permitted to close the eyes neither to tie up his jaws, nor to straighten his hands and feet on that day; but we are allowed to prevent the mouth from being more opened than it was at the time when death took place. Care, however, must be taken not to draw the jaws together, or to close the mouth more than it was **בשעת מותה** (at the time he died).

59. If the deceased is to be removed on Sabbath



her husband be drowned, and the corpse not identified, she is called a עגונה, and is to observe no אבלות (mourning) whatever, nor are the children allowed to say קידוש (Kaddish).

51. At the demise of distant relatives, for whom no שבעה *Shivah* (seven days of mourning) is to be observed, we are at least bound to keep some אבלות, in abstaining from feasts during the whole שבעה, even at the ברית מילה *B'rith milah* (circumcision) of grand-children. We are in like manner to wear on the first Sabbath some of our weekly garments.

52. At the death of מוחתירים (people related by marriage) no אבלות whatever takes place. Alike, if we are informed of the death of one of our distant relatives, thirty days after their demise, no אבלות is to be observed, save the usual custom to wear on the first Sabbath some of our daily garments.

53. It is customary for the mourner, on the eve of the Sabbath within the seven days, to go to the synagogue, at the entrance of which he remains during the מנחה *Mincha* service, and before the reader commences the Psalm of בזימור שיר לrosis השנה, the סמך calls out מנהם אבלרים (condolence to the mourners), and then they are brought into the Synagogue by the Rabbi or by the minister.

54. On the Sabbath of the אבל no שבעה *Ouvel* (mourner) is to be called up to the reading of the law. The same is to be observed with an עוזר who attends synagogue on Sabbath or on the festivals, he must not be called up.

55. In case the אבל is a כהן *Cohen*, and there

be interred. The new couple have to observe, as all other newly married who are not mourners, the שבעת רג'ל המשתה (the seven days of joy), at the expiration of which they must keep the שבעה *Shivah* (seven days of mourning). The thirty days of mourning commence from the first day of the שבעה, inasmuch as they have previously observed no אבידות whatever.

45. But in case the bridegroom wishes to observe the seven days of mourning, previous to his wedding, he is allowed to do it, and the nuptials may take place as soon as the שבעה is over. But when one of the parents dies after the marriage ceremony has taken place, the mourning bride or bridegroom must observe the שבעה soon after the interment.

46. In regard to the laws incumbent upon mourners, no distinction is to be made between male or female.

47. When the going without shoes is injurious to the health of a female, she need not take them off.

48. Females are likewise to wear mourning-dresses during the whole year.

49. A woman who has lost her husband must remain in her widowhood for three months and a few days; and in case she had a child by her deceased husband, which was not yet weaned, she is not allowed to re-marry until the child is two years old. During her widowhood she is to wear mourning the whole year, as at the loss of parents.

50. A woman whose husband has gone away, without her knowing what has become of him, or if

40. Bachelors and spinsters in mourning may be betrothed within the **שְׁלָשִׁים**, and marry after the **שְׁלָשִׁים**, when they are permitted to dance and participate in every entertainment as any other bride or bridegroom who are not in mourning; but as soon as the wedding week is over, they are again to put on their mourning dresses, and observe every law incumbent upon mourners.

41. Parents in mourning, celebrating the marriage of their daughters, are allowed to do everything at the wedding, as if they were not in mourning, but they are to take care not to exceed the limits of rational enjoyment; and soon after the wedding day they are again to put on their mourning apparel.

42. One who has lost his wife must not marry again until the expiration of the annual **שְׁלַשׁ רְגָלִים** *Sholosh r'golim*: viz., Passover, Pentecost and Tabernacle. **רָאשׁ הַשָּׂנִינוֹ** *Rosh Hashono*, (the New Year), and **יּוֹם הַכְּפֹרָה** *Yom hakkippur*, (Day of Atonement), are not termed **רֵגֶל** (festival), and are therefore not to be included therein.

43. It is incumbent upon all who mourn for the loss of their wives, to observe all the ceremonies and laws of an **אֲבָן** *Ouvel* (mourner) during the **שְׁלָשִׁים**.

44. If the bride or bridegroom unfortunately lose one of their parents on the wedding day, when everything necessary for such an occasion was prepared, so that by a delay of the wedding they might incur a great loss, they are permitted to go under the **חוֹפֶה** *Huppah* (to be married), and also **חַשְׁמָנָה** *hoshmanah*, after which the corpse of the deceased is to

a מוהל (*Mohel*) and “*Gevatter*” (godfather), and may also partake of the meal generally given on such occasions. He may wash, bathe, and change his dress, but those who mourn for the death of parents are only allowed to do it after the שׁלשים.

36. Should the mourner himself be the בָּל בְּרִית (*Bal b'rith*) (the father of the child to be circumcised), though he bewails the loss of his parents, he is still permitted to wash, bathe, and change his dress, even within the שׁלשים, but he must not take off his beard.

37. The mourner may also accept the office of an “*Unterführer*” (the giver away of a bride or bridegroom), but he must not attend the dinner, or enjoy the music on such occasions; and when mourning for a parent, he may only accept it after the שׁלשים, when he is allowed to take off his beard, and also put on his Sabbath dress, which he may wear until the marriage ceremony is concluded. He may also act as בְּרַכָּה (reader of the blessings pronounced under the חuppah ‘*Huppah*’), but he must by no means attend the banquet or music on such occasions during the whole twelve months.

38. Persons in mourning, who give away a female orphan, may, when the marriage happens to take place within the שׁלשים *Sh'loshim* (thirty days of mourning), attend the wedding house, in case their presence is required, but they must not partake of the banquet, and when they mourn for parents they are only allowed to do it after the שׁלשים.

39. Neither males or females are to be betrothed during the שׁלשים.

life; the reason of which is aptly derived from the verse, "The soul of man is the lamp of the Eternal." Prov. xx. 27.

31. Mourners who celebrate a ברית מילה *B'rith milah* (circumcision), within the שבעה, are permitted to go to the synagogue, but they are not allowed to take off the beard or to have their hair cut, nor to change their dress.

32. They must neither provide any feast whatever, but are merely to invite ten persons מניין (*Minyan*), to partake of something, in order to be enabled to repeat the ברכת המזון *Birchath hamoson* (grace after meals); after which the mourners are again to observe every ceremony and law incumbent upon them.

33. The mourner is also permitted to perform the duties of מוהל (*Mohel*), when there is no other besides him, even on the first day of the שבעה; and as soon as the operation is over he must go directly from the synagogue to his house, and is not to partake of the סעודת *Soodah* (meal generally provided on such occasions).

34. In like manner may the mourner, after the expiration of three days of the שבעה be a "Gevatter" (godfather); he must say the daily prayer at home, attend synagogue whilst the circumcision takes place, and then return to his house to sit upon the ground as an נזקן, and is likewise not to partake of the סעודת *Soodah* (banquet.)

35. Every mourner may during the שלשים *Sh'loshim* (thirty days of mourning) accept the office of

to provide their daily necessaries, but by no means when tending to their amusement.

25. Physicians and surgeons may, even within the *seven*, attend on their patients who are in need of their medicinal assistance, though there are in the same place other professional men to do it.

26. During the whole thirty days no mourner is permitted either to bathe or to anoint himself, or to take off the beard, or to pare the nails, both from the hands and feet. Persons in mourning for parents ought to wear the beard during the whole twelve months; but when their business compels them to mix among people, may only then take off the beard when they call attention to their ill-looking and altered appearance.

27. If the thirtieth day of שׁלשיִת *Sh'loshim* (thirty days of mourning) fall on Friday, the mourner needs no more, on account of the honour due to Sabbath, observe the rites, laws, and ceremonies connected with the שׁלשיִת.

28. Every mourner should, at the demise of relatives, change his usual seat at the public place of worship during the whole שׁלשיִת, and at the demise of parents he is to change it during the whole year.

29. The sitting upon the ground for our departed relatives ought to be as far as possible in the room where death took place.

30. It is customary to have during the whole שׁבֵת *Shivah* (seven days of mourning) a lighted lamp in the place where the deceased ended his earthly

court of justice, or before any other authority, may go without any hesitation or scruple.

19. The business of such mourners who are in partnership with others, may be carried on privately by the latter after the first three days, though the former profits by it.

20. Whoever deals in an article for which there is a momentary demand, and which, if not sold immediately, might cause a loss, or if the mourner can purchase an article which must be bought at once to prevent loss or its being damaged, is permitted to have such articles sold or bought for him by others, but not in his own house.

21. No **בָּשָׂר** *Ouvel* (mourner) is allowed to wait during the thirty days of mourning on tables where there is music. Those who mourn for the death of their parents are prohibited from doing the above during the whole twelve months of mourning.

22. But when there is no music at the table the mourner may act as waiter, after the **שְׁלֹשִׁים** *Sh'loshim* (thirty days of mourning), when mourning for parents; and even within the **שְׁנִינַת** when mourning the loss of other relatives.

23. In a like manner the mourners for parents are not to visit parties and feasts during the whole year; and when mourning for other relatives, they are only to abstain from it during the **שְׁלֹשִׁים**.

24. Poor musicians who are in mourning may play at banquets and feasts, even during the thirty days, but if mourning for their parents they are only allowed to do it after the **שְׁנִינַת**. It is a matter of course that they are only permitted to do it in order

13. Cooking and baking for their own use may be done by the mourners themselves; also the rinsing and washing of utensils, and the cleaning of the house, the making of the beds, and the washing of linen for little children.

14. Poor persons, who are compelled to work for their daily maintenance, may work privately after the expiration of three days of the שׁבֵת *Shivah* (seven days of mourning), in order to procure their daily maintenance.

15. Servants in mourning are allowed to do any kind of work; but it is very just and equitable that their employers should allow them an hour or half an hour daily, in which they might sit upon the ground, and observe the customary ceremonies. Such services which can be done without interrupting the earnestness of mourning, servants in mourning are bound to do.

16. Teachers may instruct their pupils after three days of the שׁבֵת. Children in mourning may go to be instructed.

17. We are not allowed to put on the usual Sabbath dress on the Sabbath within the שׁבֵת. It is very commendable for the mourner, during the whole twelve months, to be attired in black, for the reason stated above: viz., that black is סימן אברלות (a badge of mourning). It is, therefore, usual to put a 'black עטרה on the טלית; and on Sabbath, when no mourning is to be observed, the טלית is to be turned on the other side, or folded.

18. Mourners summoned to appear before a

of mourning). They also suffer none to sit on the chair on which the departed used to sit. A most praiseworthy custom indeed, calculated to keep in reverence the memory of our departed friends or relatives.

8. For the following seven relatives we are bound to keep the שׁוֹבֵת *Shivah* (seven days of mourning), and observe all the ceremonies stated above: at the death of a father or mother, son or daughter, brother or sister, either by father or mother (older than thirty days), and at the death of a husband or wife.

9. No אַבְרָלוֹת *Ovailoth* (mourning) is incumbent upon males less than thirteen years old, and upon females less than twelve years old. They need not, therefore, sit upon the ground at the departure of one of the above enumerated seven relatives, though they may enter into this age during the שׁוֹבֵת *Shivah* (seven days of mourning).

10. At the death of parents, or even of young children, as well as of adults, we dress in black, for black is כַּרְמֶן אַבְרָלוֹת (a badge of mourning).

11. Persons overtaken within a שׁוֹבֵת (*Shivah*) with the death of another of the above seven relatives, need not keep separate seven days, but commence the second שׁוֹבֵת (*Shivah*) from the interment of the second relative, and continue to keep the seven days.

12. No business must be transacted by the אַבְלִים *Ovailim* (mourners) during the seven days of mourning. They are, however, permitted to write letters, provided their contents are of a strictly private nature, and cannot well be confided to others.

seats (such as mats or hassocks), but they must not sit upon rich cushions or pillows.

2. After the return from the burial place, the mourners are to read the customary daily prayers, provided the time for the reading of the *Shemah* is not yet expired, but they must not put on the תפילין (phylacteries).

3. It is customary that the neighbours of the mourners send them, after the interment of their departed relatives, some food, which consists of hard-boiled eggs and bread, termed סעודת הבראה (meals of condolence).

4. At this first meal neither wine or meat must be used, both may, however, be taken by the mourner after the above-mentioned meal.

5. During the שבעה *Shivah* (the seven days of mourning), the mourner must not wear shoes, nor transact any business, and must also avoid every sexual intercourse. Mourners occupied in the study of other religious books, are only to choose such passages applicable to mourning, or such passages as bear upon it.

6. In case the mourner needs to leave the room, he may put on the shoes, which he is again to take off immediately after his re-entering the room. Persons to whom the taking off of the shoes might prove injurious, are allowed to put on worn out shoes or slippers.

7. It is customary not to allow persons to sleep on the bed or on the couch on which the deceased expired, during the whole שבעה *Shivah* (seven days

even to be enabled to do it with more honour and propriety, or to avoid unlawful proceedings. In these cases we are allowed to keep the corpse one or two days, BUT NOT LONGER.

7. No corpse is allowed to be conveyed from one community to another, when the former has a burial ground of its own, save when the deceased has expressed in his last will a particular wish to be carried to the place of the sepulchre of his ancestors.

8. Children are in duty bound carefully to arrange the solemn funeral of their departed parents, and are likewise to bear all the expense necessary for the interment, though no inheritance whatever was left to them.

9. It is customary to have a מזבחה *Matsaivah* (tomb) set at the expiration of one year from the day when death took place; in some countries the מזבחה (tomb) is set after the שׁלשיים *Sh'loshim* (thirty days of mourning), and sometimes even within that period (the thirty days after death).

SECTION X.

דינין אביגיל רה שבעה שלשימ ורכו.

Laws concerning Mourning, its beginning, its observation during the Shiva, Sh'loshim etc., etc.

1. After the interment has taken place, the usual time of אבלות (mourning) commences. The mourners must neither sit upon a chair or bench, but upon the ground, they are however permitted to use some low

SECTION IX.

רִנְיוֹן נְשִׁיאַת הַמֵּת לְקָבּוֹרָה.

*Laws concerning the conveying of the dead to the
burying-ground, etc.*

1. The corpse is to be carried to the grave, the coffin covered with a black cloth, followed by the mourners, and joined by the procession.

2. No relative is to assist in carrying the *מִטְחָה* (bier) to the grave, when there are others to do it.

3. We are also permitted to follow the funeral of those persons with whom we were at variance during their lifetime, save the deceased protested against it in his last will, or verbally expressed himself that this or that person should not follow his funeral.

4. The *לִרְוָה* (funeral procession) must be performed with propriety and order. The followers must manifest their participation, and the whole of the ceremony must bear the stamp of solemn order. Persons behaving themselves with wanton levity on such an awful occasion, by laughing and profane jesting, do not only offend the dead, but disgrace themselves and debase humanity.

5. Without cogent reasons, the corpse must not be kept long uninterred.

6. We are, however, allowed to leave the corpse uninterred longer than usual, when it is calculated for the honour and respect due to the departed; for instance, to wait for absent relatives or friends, or to procure things indispensable for the funeral, or

5. The hair cut off from the deceased by urgent necessity, must be interred with it.

6. False hair worn by the departed may again be used.

7. Should it, however, have been tied to, or twisted in the hair of the departed, then it must be used by none, unless the deceased, whilst alive, particularly desired it to be given to one of her friends to wear.

8. The hair cut off whilst alive need not be interred with the departed.

9. In a word, everything separated from the body during life, and which grows again, for instance, teeth, hair, nails, &c., need not be put with the departed into the grave.

10. Some, however, preserve the teeth fallen out from them in an age when they grow no more, in order to be interred with them.

11. Limbs cut off by medical operation or by accident must be buried immediately.

12. Shrouds prepared for the funeral may be used for any other purpose, provided they were as yet not put on the corpse. In these cases the shrouds prepared for the *en* (departed) must be unripped.

13. The same is to be observed when a grave has been dug, and another is afterwards fixed upon, the former must be filled up. Also when some hindrance occurs, so that the funeral cannot take place on the day appointed, then the grave must be filled up or covered, and must not be left open over night.

which is to be drawn over the legs, and in case it is too long it must be drawn up and folded under the girdle.

24. The hands are to be placed at the side in a straight position, between the coffin and the body, in such a way that any motion or shaking, caused by the removal of the coffin, might not remove them from their proper position.

25. The coffin is then covered with a black cloth, the foot of it towards the door through which it is to be carried, and lighted candles at the head thereof.

SECTION VIII.

דיני חדר שמת מנוח בָּרוּךְ

Laws concerning the chamber where the corpse lies.

1. In the chamber where the **מת** (corpse) lies, we are neither allowed to perform the daily prayers (**תפלה**), or to study the law. Persons desirous of doing so must quit the room, even on **הנשׁ** Sabbath or **יומָתָרָה** (the festival days).

2. Those who have no other room save that where the **מת** (corpse) is deposited, must erect a partition to screen it.

3. Sermons and moral reflections, however, are allowed to be delivered in the room where the corpse is deposited.

4. All garments taken off from the deceased may again be used.

and a sheet wrapped over the corpse as a cloak. Besides these shrouds, it is customary to clothe the corpse of females in a cap, stockings, girdle, and collar.

20. An infant one year old must also be clothed in shrouds the same as an adult; but if less than one year old no **סַרְגָּנָם** (surplice) is required. If the infant was yet swaddled whilst alive, the same must be done after its death. We are to clothe it in a shirt, then wrap it in a sheet, over which the corpse is to be bandaged. Also the legs are to be wrapped in a piece of cotton or linen. But if the infant was not bandaged when alive, then it is only to be clothed in a shirt, **סַרְגָּנָם** (surplice) and girdle.

21. The corpse of a **נִכְלָה** (premature birth) is only to be wrapped in a sheet. Infants who die soon after birth, must be shrouded in a shirt and sheet, provided they have already been dressed in the former when alive.

22. The corpse being thus washed and shrouded, is next to be put into the coffin, the legs must be placed together in a straight position. The thumbs must be put into the palm of the hand, encompassed by the other four fingers, and in order that the thumbs should not come out from their proper places, they are to be tied with the **צִיצִית** *Tsizith* (fringes) of the **תַּלְלִית** (*Tallith*). The wrapping of the corpse in the sheet must be done in such a manner that the collar of the shirt should not come into the mouth.

23. Also the knees of the corpse are to be well covered with the winding-sheet or **סַרְגָּנָם** (surplice),

sary removal of the corpse, in case the coffin is found too small.

13. Since it is customary to make no knot in the thread with which the shrouds are sewed, care must be taken in the sewing thereof that they should not become loose in the shrouding. It is advisable, for many laudable reasons, that every one whose situation and circumstances allow it, to prepare the customary shrouds whilst alive.

14. We may make the shrouds of fine linen or cotton, but of no coloured or rich stuff—this would be an unnecessary expense. The dead must also not be clothed in shrouds embroidered with silver or gold, or any other work, in order that they may not be disturbed in their place of repose, since we have had too numerous instances of graves being opened to strip the dead of their costly shrouds.

15. Care must be taken that nothing of the shrouds should be torn or soiled. Every hole therein must be well mended, and every spot washed out.

16. Should it, however, happen that they become soiled after having been put on the corpse they must be washed, though they become wet thereby.

17. The sewing of the shrouds is to be done by daughters of Israel with pious zeal. It is to be performed from a motive of tender mercy, from truly good and unselfish feelings towards the departed.

18. No woman during her castamenia is allowed to assist in washing and clothing of the dead.

19. Also females must not be shrouded in less than three garments; viz., a short קִטָּל (surplice)

5. In those communities where it is customary to provide regularly made coffins a sheet is to be wrapped over the corpse as a mantle. The טלית (Tallith) must not be put over the head of those who were not accustomed to wear it in this way whilst they were alive.

6. No שטרה (embroidery or ornament) must be put on the טלית (Tallith) given to the deceased. Neither are we allowed to embroider the כנפות (corners) where the ציצית Tsizith (fringes) are put.

7. The שטרה Tsizith (fringes) are merely to be drawn into the holes of the corners, without being tied or twisted, but very simply fastened to it, so as to prevent their dropping out.

8. Should, however, some gold or embroidery be on the טלית (Tallith), it must be taken off, and nothing else need be substituted in its place.

9. A child that wore ציצית (fringes) whilst alive, must also be clothed in an ארבע כנפות (Arbah Kanvoth), from which one of the שטרה (fringes) must be torn off. But such very young children who wore no ציצית (fringes) during their lifetime, need not be clothed in it after their death.

10. No corpse must be shrouded in less than three garments.

11. If there are sufficient persons to assist in the washing and the shrouding of the dead, no relatives, however distant, are to be engaged to do it.

12. Before the corpse is deposited in the coffin, we should measure it, in order to avoid the unneces-

סעודה הבראה (meal of condolence) as is usually done.

23. All persons occupied with the disinterment of the dead, are exempt from saying the קדש (Hear, O Israel), the חנוך (daily prayer), and from putting on the תפילין (phylacteries), as in case of death.

24. No בן (descendant of Aaron) is allowed to touch the exhumed remains, not even those of his parents.

SECTION VII.

דיני תכריינה וארון.

Laws concerning the Shrouds and Coffin.

1. The deceased is clothed in the usual shrouds, according to the custom of the community.

2. Care must be taken that nothing shall be placed on the wrong side, and likewise that nothing should come to the mouth of the corpse.

3. First the מזבצת (cap or mitre) is to be put on the head, the מכנסות (breeches), then the כתונת (shirt), and next the neckcloth, and then the טרגונ (a garment for the clothing of the dead in the style of a surplice), and then the חגורה (girdle); all of which must be made of linen or common white cotton.

4. The טלית (Tallith) is next put on the head. One of the ציצית (Tsizith) (fringes) is to be torn. Every string or tape on the shroud must be folded twice, (but not double knotted), then twisted, and lastly, fastened into a single knot.

16. All ashes found, even the earth upon which the corpse laid, to the length and breadth of the grave, must be taken out, and re-interred with the remains of the corpse.

17. Children are not allowed personally to disinter the remains of their parents, nor even touch them; but they may allow others to do so.

18. The relatives who had to keep the אבלות (mourning) at the day when death took place, must re-observe it on the day of disinterment; and whatever is obligatory upon an אבֵן (mourner) is also binding upon them on the day of interment till night-fall, and no longer, though the remains have not yet been re-interred.

19. They are, however, exempt from observing the law of an איזון (the obligatory mourning in the interval between death and the interment).

20. If a relative hear of the disinterment of one at whose death he was bound to observe אבלות (mourning), he is equally obliged to re-observe it on the day he hears of the re-interment as on the day of death, provided he has been informed of it on the very day of the re-interment; but if later, should he even receive the information on the following day, no אבלות (mourning) takes place.

21. The relatives must perform the קרייה (rent) in their garments on the day of disinterment, and are subject to the same laws as when the קרייה (rent) was performed at the time of death.

22. It is also customary for the neighbours to send to the mourner, after the disinterment, the

which are to be buried in another place, the same duties and respect must be paid—due to every departed.

10. They must not be disinterred before the whole flesh thereon is entirely consumed; and even then we are only allowed to do it when the departed, buried in this place, can no longer remain there, or when it was the expressed will of the departed to be afterwards dug up in order to be buried in the sepulchre of his ancestors, or in אֶרֶץ יִשְׂרָאֵל (the land of Israel, the Holy Land).

11. In case the interred bodies can no longer remain in the place where they were interred; for instance, if government do not suffer the place to be a burial ground (no difference from whatever reason), then we may disinter the remains, and carry them to some other place of rest.

12. Without any cogent reason, however, the dead are not to be disturbed in their place of repose, nor be disinterred for the purpose of assigning to them a more respectable sepulchre.

13. If the remains of several dead bodies are disinterred, care should be taken to gather the ashes of every corpse separately and not to mix them, so as to re-inter the remains of every one as they were found.

14. The bones which are yet joined, or which form a perfect skeleton, must not be dislocated.

15. The old boards of the coffin in which the corpse was deposited must not be used; they must either be buried or burnt on the same spot.

in order to prevent the loss of blood, since any drop of blood escaped from the deceased after the demise, must be interred.

4. The אַבְיאָלֹת *Ovailoth* (mourning) of persons who live in a besieged town, commences from the time when the corpse is put into a coffin, shut up or fastened with screws, and placed in a bone-house, appointed to keep the dead until the raising of the siege.

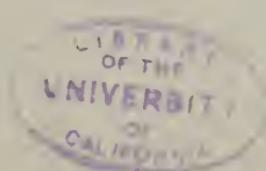
5. The אַבְרָלוּת *(mourning)* for such persons whom we know certainly to have been drowned, and whose corpse cannot be found, commences from the moment when the hope of their being found is entirely given up.

6. Should the corpse, however, afterwards be found and interred, the אַבְלִים *Ovailim* (mourners) are exempt from re-observing the שִׁבְעָה *Shivah* (seven days of mourning), but the ceremony of making the קְרִיעָה *K'reah* (rent), must be re-performed; they are also obliged to observe all the אַבְיאָלֹת *(mourning)* during the whole day of interment.

7. The same law is to be observed with one who was condemned to the gallows.

8. In case the corpse was not cut down until some time after the execution, the relative mourners must make again the קְרִיעָה *(rent)*, and observe all the laws incumbent on mourners at the time of interment; but they are afterwards exempt from keeping the שִׁבְעָה (seven days of mourning), or any other law obligatory upon a mourner.

9. Towards the remains of exhumed bodies



are also permitted to clothe the corpse in a white shirt, over which we put the usual raiment, and then wrap it in a white sheet. In some places it is customary to lay the חפירות *Takreakim* (shrouds) of a murdered person in the coffin.

SECTION VI.

דינין הרוגים.

Laws concerning persons killed by accident, etc.; likewise concerning disinterment.

1. It is usual to bury חורגים (slain persons) at some distance from the other graves.

A drowned person, or one dropped down dead, from whom no blood has flowed, must be treated as others who died naturally; he must be properly washed, wrapped in the customary shroud, and not in his own dress. Also if blood had run from the body whilst yet alive, but had entirely ceased after the demise, then the washing and clothing must be similar to those who died naturally.

2. Should, however, blood escape from him no טהרה (washing) must take place. We are to bury the corpse in the raiment which it had on at the time when death took place, and everything on which the דם (blood) ran must be cut out, even the spot saturated with דם (blood) must be taken off with a shovel and interred with the corpse. But the blood which escaped from the body whilst alive, need not be buried.

3. In such cases the coffin must be well pitched,

are merely put into the coffin; but she is not to be shrouded with them.

5. In some places the **תְּבִרְכִּים** (shrouds) are put over the dress she happened to be attired in at the time she died. Should she die in her bed undressed, a frock is to be put over her shirt; wrap her also in a winding-sheet; and we may either clothe her in the usual shrouds, or put them merely into the coffin; but we are by no means allowed to perform the **טַהֲרָה** (washing).

6. Should we discover in the bed, or anywhere else, such **בַּד** which came from her since her demise, the place on which the **בָּד** (blood) is found must be cut out and interred with the dead body. In some congregations it is usual to clothe the **וֹצֶה** (woman lying-in) in her Sabbath dress and new shoes; but the less garments she is interred with, the better it is. We are not allowed to wash off the **בָּד** (blood), either from the dress or from the corpse.

7. It is customary, when a woman dies during her pregnancy, without being delivered with child, to put at the foot of her coffin a white sheet. In case she was delivered with child, but both die, then the child must be washed, clothed, put in a coffin, and buried with the mother in one grave, but not in one coffin.

8. It is also customary that none of the parents, at the death of their first child, follow the funeral to the burial ground. We are allowed to wash the body of one killed by accident, or one found murdered, provided we see no blood run from it. We

9. The arms, feet, fingers, toes, and hair of the deceased are then to be dried by means of clean sheets. Even the board upon which the washing took place must afterwards be well cleaned and dried.

10. The טהרה Taharah (purifying) water spilt on the ground must be well dried. Care should be taken that the טהרה water is not poured out in public places.

SECTION V.

דינין מותת רולדות.

Laws concerning Women dying in Child-bed.

1. If a woman die during her confinement, the above ceremony of purification by water must not be performed, if a *lochia* has taken place.

2. The דם (blood) found either on garments or on the ground, which escaped from her after her demise, must be put in a coffin, well joined and pitched.

3. Until thirty days after her confinement she is called a רולדת (woman lying-in), and in case she dies within thirty days of her confinement, all דם (blood) which came from her after her demise is called דם חנפץ, (blood of the Soul) and must therefore be buried.

4. It is customary in some places, when a woman dies during her confinement with a child, to bury her in the raiment she had on at the time when death took place: viz., a linen or a common white cotton shirt is to be wrapped over the dress she happened to have on, and the usual תכרייכים Takreakim (shrouds)

corpse must not be touched with the naked hand.

3. Whilst the water is thus poured over the corpse, the mouth should be covered with a clean napkin, to prevent the water from running into it. The corpse must remain covered from head to the feet during the whole time of the washing.

4. No part of the deceased body must remain uncovered which, if we were to uncover when alive, would be considered a violation of decency.

5. The washing must commence from the head, and thus downward to the feet. During the washing the corpse must lie with the face turned upwards, after which it must be inclined upon the right side, in order to wash the left side and a part of the back.

6. This being done, we are to turn it on the left side whilst the right side and the other part of the back is properly washed, and then again placed as before on the back.

7. Anything cleaving fast to the corpse need not to be scratched off. The nails of the hands and feet must be properly cleaned with pins made for this purpose.

8. After the *Taharañ* (washing) is thus performed, those who attend to it are to wash their hands with clean water, and wipe them with a napkin. Four persons are to hold a clean sheet over the corpse, the lower and wet sheet on the corpse is to be removed, and other nine *cabbin* of clean and cold water are to be poured over the bare corpse, commencing from the head downwards, which is the proper and actual *Tarahah* (purification).

5. Nor need the אַוְנִירָם *Ounim* (afflicted), during this time (though the interment be delayed several days), say the daily prayers and blessings. They are also exempt from all ceremonial observances, including grace after meals, and the response of "Amen" to the blessings pronounced in their presence.

6. They are not to take their meals with their family at one table, but every one must take them separately. They are allowed to go out and attend to everything requisite for the funeral, and when at home they must neither take off their shoes nor sit on the ground like an עֲבֵל *Ouvel* (mourner).

SECTION IV.

דִינֵי טהָרָה וֶתְכִרְיבָּה.

Laws concerning the Washing and Shrouding.

1. The corpse is then placed upon the טהָרָה *Taharah* (purifying) board with its feet towards the door, and covered with a clean sheet. The shirt of the corpse must be rent through from the breast downward, and taken off in such a manner, so that the whole corpse should remain covered with the sheet. These ceremonial laws are even to be observed by the corpse of an infant.

2. The deceased is then to be washed with tepid water, but not with hot. We must take nine full cabbin* of water (not less), from which we pour upon the sheet with which the corpse is covered, and was hit by the means of this sheet; but the

*A cab contains about two pints.

SECTION III.

דִּין אֲכִילוֹת.

Laws concerning the interval between death and interment.

1. The corpse is then to be deposited on the ground, the head to be laid on a little straw, the hands and feet to be placed in a straight position; after which the whole body is to be covered with a black cloth, a lighted candle to be placed at the head, and the feet of the dead must be towards the door. The water which happened to be in the house where death occurred, must be poured away.

2. People ought to be appointed carefully to watch the corpse, to prevent animals or insects touching it; and also that some one be at hand to give immediate aid, if any sign of life appear.

3. Whoever is occupied with the preparation for the funeral is exempt from the reading of the *Kereath Shemah* (**שְׁמַח רְשָׁאָת**), and all other observances enacted by Divine Law, during the time thus occupied. Should there be many people engaged in the preparation for the funeral, they are to take the duties by turns: so that whilst one party attends to them, the other may be enabled to repeat their prayers, provided it does not in any way interfere with the funeral.

4. As long as the body is not interred, the relatives are **אוֹנִים** *Onim* (afflicted), and must abstain from eating meat and drinking wine until after the interment.

ances and customs obligatory during the thirty days, and are allowed to sew the קְרִיעָה *K'reah* (rent); and in case we mourn for parents, the hair of the head and the beard must not be taken off, and the rent may only be stitched together the day before the festival.

15. At the death of relatives, if we are not informed of it until after the expiration of thirty days after their demise, we are exempt from making the קְרִיעָה *K'reah* (rent); but, at the death of parents, we must rend all our garments we had on at the time the report reached us, though more than thirty days had elapsed since their demise.

16. One who meets with the calamity of losing both parents at once, or should the report of their demise reach him on *one* day, he makes *one* קְרִיעָה *K'reah* (rent) for both. But should he meet with the death of a parent and relative on *one* day, the קְרִיעָה for his parent is to be made first, and at about the distance of three fingers from the first he must make another, about the size of a span, for his relative.

17. If a sick person is taken with a fit, and the bystanders, believing him to be dead, make the usual rent, they are not bound, if he expires immediately, to re-perform the same; but if more than an hour has elapsed before his demise, the rent must be again made within the width of three fingers of the first.

8. It is also obligatory to make the קריעת *K'reah* (rent) in the garments of minors, since it is calculated to manifest signs of mourning.

9. The קריעת *K'reah* (rent) must be made in the front, at the edge of the garment, but not on its seam.

10. A person confined to his bed, by sickness, is exempt from making the קריעת *K'reah* (rent), even at the death of his parents.

11. If a person is overtaken during שבעה *Shivah* by the death of another relative, he tears the same קריעת *K'reah* (rent) made on the occasion of the first death a span further; should this, however, happen at the termination of the seven days, he has only to rend the first קריעת *K'reah* a small piece more, but when overtaken by the death of his parents within or soon after the שבעה *Shivah* (seven days of mourning) for relatives, he is then to make a new rent of the size of a span, three fingers distance from the first.

12. The laws of tearing the garments are obligatory upon every one, either male or female, with the distinction, that the latter, at the demise of parents, do not make the קריעת *K'reah* (rent) in the dress one above the other, on account of decency. They, therefore, must make it in different places, which rent they may afterwards stitch together.

13. At the death of an infant, less than thirty days old, neither the קריעת *K'reah* (rent) nor the seven days of mourning are to be observed.

14. If any of the festivals occur within the thirty days of mourning, we are exempt from all observ-

should remain shut; and all those present at the time when death took place, are bound to make a small rent in one of their garments, which rent they are allowed soon thereafter to sew together.

2. Near relatives, who are bound to keep the שבעה *Shivah* (seven days of mourning), must make a קרעיה *K'reah* (rent) in their garments, about the size of a span, which is to be done in the following way.

3. They must cut with a knife the edge of the garment, near the neck (either in the coat or waist-coat), and then to rend it about a span further, whilst inclining the head over the corpse.

4. This קרעיה *K'reah* (rent) is to be made on the right side of the garment, except at the death of parents, it must be done on the left side of all garments, which the mourner just happened to have on, with the exception of his shirt, over-coat, or mantle.

5. The performance of this ceremony must take place standing; and in case the קרעיה *K'reah* (rent) was made when sitting, we must rise, and re-perform the same.

6. At the death of a relative the rent may be stitched together at the expiration of the שבעה *Shivah* (seven days of mourning), and properly sewn together after the שלשים *Sh'loshim* (thirty days of mourning); except at the loss of parents, it may only be stitched after the expiration of the שלשים *Sh'loshim* (thirty days of mourning); but it must never be properly sewn.

7. This ceremony must be performed before the ארון *Oron* (coffin) is closed.

5. In such a crisis we must also not tear off from the sufferer anything that cleaves fast to his body: for instance, a plaster or such like.

6. Neither are we allowed to place anything beneath him, though many superstitious persons maintain that certain things, being put under the sick man's couch, will cause an easier death.

7. In case of something sticking to the lips of the sufferer, we may wipe it off, but we must be very careful not to scrape it if it sticks fast to his tongue. Should the hand or leg of the dying suspend from the bed, we may slowly and gently restore it.

8. At the time when death takes place, we must not suffer the relatives or friends to weep or cry aloud, within hearing of the dying, lest we render the struggle of death more heavy.

9. It is also strictly prohibited to speak, in the presence of the dying, of the preparations for the funeral: for by that we only increase his sufferings, by his hearing that we think already of his funeral, while he is yet alive.

On the approach of death, the prayers on page 64 are repeated by those surrounding the dying.

SECTION II.

רִנֵּי קְרִיעָה.

Laws concerning the Rending of Garments, etc.

1. The eyes of the deceased are then to be closed and the chin tied up, so that the mouth

דִינִים

L A W S,

Regarding the Dying, the Mourners, the House of Mourning, the Burial Place, the Coffin, Shrouds and the Grave ; the periods of **שְׁבַתָּה** (*Shivah*), **שְׁלֹשִׁים** (*Shloshim*), the Anniversary of Death (*Jahrzeit*), etc., etc.,—divided into 10 Sections.

SECTION I.

דִינֵי גָּטִים

Laws concerning the Dying.

1. It being strictly prohibited to hasten the death of man, we are therefore not allowed, (if we will not render ourselves guilty of shedding blood) to remove a dying person from his place, or to take from under him the bed or any other article upon which he lies : should he even, by our not removing him, remain long in this awful struggle.

2. It is likewise prohibited to give to the dying person medicine, or to apply any cure to him, when we see that his dissolution is nigh, and that he is past all human aid.

3. But should the sick still have sufficient strength to drink, or should he ask, either by words or signs, for drink, then we must give it to him.

4. Yet we are not allowed to pour it into the mouth of the sick, lest he might choke, and we then should have caused his death.



INDEX.

Prayer at the grave of grown-up children,	150
Prayer at the grave of infants,	152
Prayer on visiting the cemetery on the day before New Year or the Day of Atonement,	156
Short prayer at the grave of either father, mother, son, daughter, or other relatives,	160
Prayer on leaving the cemetery,	160
Prayer for daily bread,	162
Prayer for forgiveness of sin committed against departed ones,	164

ADDITIONAL PRAYERS.

PRAYERS FOR THE SICK.

Prayer for a sick husband,	169
Prayer for sick parents,	170
Prayer for a sick child,	171
Prayer in heavy sickness,	172

PRAYERS FOR THE DEAD.

Reflections,	173
Meditations and Prayers on visiting the graves of those we loved,	175
On the anniversary of a parent's death, (<i>Jahrzeit</i>),	176
At a father's grave,	177
At a father's grave,	179
At a mother's grave,	180
At a mother's grave,	182
At a husband's grave,	183
At a husband's grave,	186
At a wife's grave,	187
At a child's grave,	187
At a child's grave,	189
At a brother's or sister's grave,	190
At a brother's or sister's grave,	191
At a grandparent's grave,	192
At a friend's or relative's grave,	192
On setting a tombstone,	193
On leaving the cemetery,	194

INDEX.

L A W S .	P a g e .
Laws concerning the dying,	7
Laws concerning the rending of garments,	8
Laws concerning the interval between death and interment,	12
Laws concerning the washing and shrouding,	13
Laws concerning women dying in child-bed,	15
Laws concerning persons killed by accident, etc.,	17
Laws concerning disinterment,	17
Laws concerning the shrouds and coffin,	21
Laws concerning the chamber wherein the corpse lies,	25
Laws concerning the conveying of the dead to the cemetery, etc.,	27
Laws concerning mourning, its beginning, its observation during the Shivah, Sh'loshim, etc.,	28
 O R D E R O F P R A Y E R S .	
Prayer for persons conscious of approaching death,	62
Verses pronounced at the departure of life,	64
Verses pronounced on laying the corpse on the floor,	66
Verses pronounced on washing the corpse, etc.,	66
Prayer before removing the corpse to the cemetery,	68
Prayers at the cemetery,	70
Grace after the meal of condolence,	78
Psalm after evening prayers,	92
Portions of Talmud recited during Shivah,	94
Prayers after the recitation of the Talmudic portion,	116
Kaddish, קדיש דרבנן)	120 ✓
 P R A Y E R S A T T H E G R A V E S .	
Prayer at the graves of various relatives,	122
Prayer on the anniversary of the death of a parent,	126 ✓
Prayer on visiting the grave of a father,	132
Prayer on visiting the grave of a mother,	136
Prayer on visiting the grave of a wife,	140
Prayer of a widow at the grave of her husband,	144

PREFACE.

Sad experience has keenly made us feel the want of a practical book containing the ritual, ceremonies and customs generally observed at deaths and burials, on visiting the cemetery, and especially in the house of mourning. Any inexperienced person to whose lot has fallen the mournful task of supervising the depositing of the remains of a near relative in their final resting place, must have felt the want of a book containing the necessary instructions and directions for such occasions, in a convenient and eligible order.

Admitting that there are a number of books in existence containing such laws, usages, prayers, etc., it is an acknowledged fact that the majority of them are so badly arranged that they almost confuse a person who has not a thorough knowledge of them. To remedy this, we have arranged the present one so simply that the most inexperienced person can ascertain all information required.

We have also devoted considerable space to prayers for those visiting the graves of various relatives; the majority of which, having been originally composed by most prominent Jewish scholars, will be found more impressive and more apt to infuse the balm of consolation than the old stereotyped translations of Hebrew prayers.

The inspiration of confidence, comfort and consolation to those who have occasion to give this “BOOK OF LIFE” an attentive perusal, will be an assurance that some good has been accomplished by

THE PUBLISHER

1175

Entered according to Act of Congress, in the year 1878, by

L. H. F R A N K & C O . ,

in the Office of the Librarian of Congress at Washington, D. C.

ספר החיים

THE

BOOK OF LIFE.

A COMPLETE FORMULA OF THE

SERVICE AND CEREMONIES

OBSERVED AT THE

Death-bed, House of Mourning and Cemetery;

TOGETHER WITH

PRAYERS ON VISITING THE GRAVES.

ELABORATED AND REVISED BY

REV. DR. H. VIDAVER.

NEW YORK:

H. SAKOLSKI, 53 DIVISION STREET.

1882—5642.



14 DAY USE
RETURN TO DESK FROM WHICH BORROWED
LOAN DEPT.

This book is due on the last date stamped below, or
on the date to which renewed.
Renewed books are subject to immediate recall.

2 Dec '58 JT	
REC'D LD	
NOV 26 1958	
16 MAY 59 VF	
REC'D LD	
MAY 5 1959	
May 5 17 Nov '59 VR	
DEC 17 1959	(B)
REC'D LD	
DEC 2 1959	
MAY 24 1987	
AUTO DISC MAY 6 1987	

LD 21A-50m-9.'58
(6889s10)476B

General Library
University of California
Berkeley

YD 49188

U.C. BERKELEY LIBRARIES



8003016135

